Dec 2005
REDEEMER COLLEGE LIBRARY
777 GARNER RD E
ANCASTER ON L9K 1J4

PM# 40009899 R9375

CHRISTIAN COURIER

REDEEMER UNIVERSITY COLLEGE LIBRARY
CHRISTIAN COURIER
PER/BX/9401/.C36
OCT 18 2005

October 10, 2005 No. 2775 $1.60

A finished film about an unfinished life.....p. 16

The quiet dutchman...p. 12

60th year of publication

The roots of persecution in Plateau State, Nigeria

Mere tribal land disputes, or a zealous drive to create an Islamic state?

Obed Minchakpu

JOS, Nigeria (Compass) – The causes of persecution of Christians in central Nigeria's Plateau state are often similar to those in northern states, except that here Muslims strike with the added fervor of a supposedly repressed minority.

Unlike 12 northern states where the imposition of Islamic law (sharia) frequently sanctions hostility toward Christians, persecution in Plateau state is often rooted in the political aspirations of a Muslim minority.

For much of this Muslim minority, politics and religion are hardly distinguishable. Both Christian and Muslim leaders point to the fight for political recognition as one of the top factors in conflicts setting off religious fighting that, from 2001 to 2004, resulted in the deaths of more than 10,000 people in Plateau state. Continued mistreatment of Christians here ranges from murder to discrimination.

Christian and Muslim leaders may agree that political aims are central in the violence, but they differ sharply on how. Christians are more apt to frame the violence as a by-product of Muslim fundamentalists bent on the Islamization of Nigeria through otherwise subtle manipulation of the political process. Muslims say the infringement of their fundamental rights has led to political struggles.

Plateau state's Committee of Rehabilitation and Reconciliation of Internally Displaced People has described the violence as rooted in land disputes between mostly Christian farmers and predominantly Muslim traders and livestock herders from northern Nigeria. If control over land is seen not only as economic but as part of the political struggle, and if the Muslim mind sees religion and politics as one, then even this component reflects a jumbled mix of motives.

Market in Jos, Plateau State

The Rt. Rev. Benjamin Kwashi of the Anglican Communion and the Rev. Alexander Lar of the Church of Christ in Nigeria (COCIN), both based in the state capital of Jos, assert that Muslims have fanned the flames of religious conflict with the sole aim of destroying the church in Plateau state, enslaving Christians politically, and working towards the Islamization of Nigeria.

Evidence of marginalization of Christians, they said, can be seen in the appointments of only Muslims from Plateau state into positions of power in the federal government, while Christians do not get appointed. Hence Rev. Kwashi, bishop of the Jos diocese of the Anglican Church, is perplexed that Muslim extremists have destroyed churches without provocation.

"Here in Plateau, the Muslims in the state are not in the majority – it

Continued on page 2...

Largest ever UN Assembly leaves many frustrated

Toward the end of September, leaders from virtually every country in the world (over 170) gathered at the UN for the biggest meeting in the 60 years of that organization's existence. They came togther to recommit their countries to the so-called Millennium Goals drawn up five years ago and to discuss much needed reform of the UN itself. The Millennium Goals are a list of concrete objectives that address the basic need of the world's neediest people. They address infant and maternal mortality rates, starvation, malaria, AIDS and the like. They may not end poverty, but they would cut down on the suffering of the poorest of the poor.

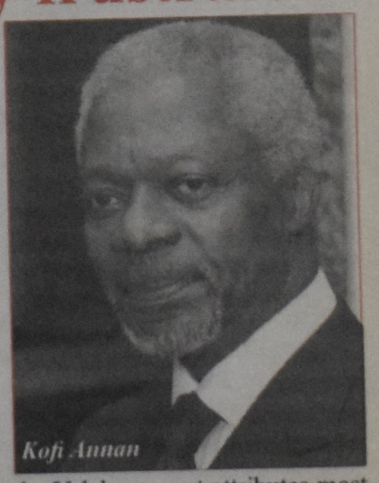
Why then did Nicholas Kristof, a reporter on poverty issues for the *New York Times*, call it the greatest assembly of hypocrites? And why did Nader Masavizadeh, a former officer of the UN, say they came to "over-promise and under-deliver on behalf of an organization that few of them genuinely wish to equip for success"?

True to form, the summit on the 60th anniversary of the UN produced high-flown rhetoric but little in the way of agreement on concrete goals. But even the value of such concrete goals have been questioned. Many of the Millennium Goals, says Amir Attaran, a professor at the University of Ottawa, are not measurable – at least not with any degree of accuracy.

Many of the poorer countries do not have the resources to keep track of such facts as the maternal mortality rate or the number suffering from malaria. Babies are born at home with the help of midwives and most of those who get malaria do not have access to a doctor. To commit to measurable improvement in areas where there are no accurate records, suggests Attaran, is mere posturing.

But even on the level of verbal agreements, most commentators called the outcomes of the summit weak or disappointing. This summit received very strong encouragement and support from many church, aid and development organizations seeking to better the plight of the poor, but the world's leaders could not come to a concerted agreement. Actually, even before the meeting, few commentators expressed very high expectations, so they were not surprised.

About a week before the meeting, Paul Volcker finished his huge report on how the UN (mis) handled Iraq's oil-for-food program. Although there have been many allegations about widespread corruption in the UN,



Kofi Annan

the Volcker report attributes most of mess to mismanagement, lack of accountability and to the lousy organizational structure of the UN. In many ways and on many levels, says the report, the UN is a dysfunctional organization. So no matter how lofty the goals and intentions on paper, it is often

See **UN Assembly** *on page 3...*

Nigeria ... *continued*

baffles everybody why Christians here would be under attack," Rev. Kwashi said. "Churches have been burned, Christians killed. The amount of destruction in Plateau has been incredible."

Hitting the church hard

Statistics on the number of persons killed have remained as controversial as the conflicts themselves. Bishop Kwashi quotes press figures of more than 10,000 people, while the Committee of Rehabilitation and Reconciliation of Internally Displaced People puts it at nearly 53,800.

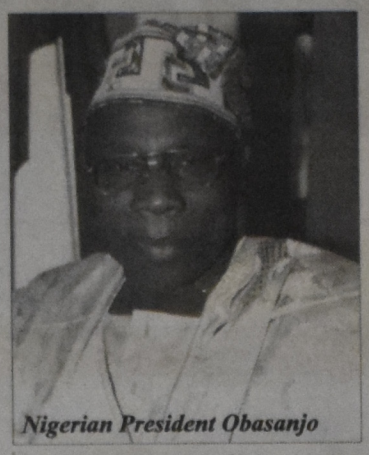
Bishop Kwashi believes that the rise in attacks on the church in Plateau state, as well as in northern Nigeria, is based in the desire to oppress Christians politically.

"We are trying to understand why the Muslims are bent on hitting the church hard on the Plateau, because if you talk with some of them honestly, you find the reasons for the crisis have nothing to do with the church," he said. "They will tell you the problems are equality in political sharing of offices."

That is, Muslims who feel their tribal or religio-cultural interests are not recognized have misdirected their frustration at the church. "When they want to fight for political recognition, they attack the church, so the church has become a scapegoat," Rev. Kwashi said. "You can go through all the reasons they give, and not one is a concrete reason that the church has offended the mosque. Not one!"

Plateau state has a population of more than 2.1 million, of whom Christians constitute well over 90 percent. It is the only state close to northern Nigeria that has a high concentration of Christians. Mission agencies and churches in northern Nigeria have their headquarters in Jos, the state capital. Pastor Dan Manjang, director of church relations at the Nigerian Bible Translation Trust (NBTT) in Jos, is one of many Christians who believe Muslims have targeted Plateau state because it is the only state near northern Nigeria that serves as a hub for Christian missions to the Islamic north.

Rev. Alexander Lar, former president of the COCIN, noted that the crisis in Plateau state is based on "a political agenda that found itself in religion, because the easy way to achieve that aim is to insulate it in religion." Translating



Nigerian President Obasanjo

political aims into religious terms helped to secure the support and popularity that sparked the 2001 crisis, he said.

"If somebody were not seeking any power, and if power had not been in the hand of somebody else, the crisis on the Plateau would not have arisen at all," Rev. Lar said. "If someone wants to take back his power, then he'll say, 'How am I going to do it? Let me generate something religiously.' Then religion came in – that was how it started."

Colonialists remembered

The views of a key Muslim leader in Plateau state agree at points with those of Christian leaders. Sheikh Zakariya Balarabe Dawud, chairman of the Council of Ulama in Plateau State, a Muslim umbrella organization, said political officials have manipulated religion for their causes.

"The conflicts in Plateau state have their bearings in politics and jealousy," Sheikh Dawud said. "Politicians use religion to stir up sentiments among their followers."

Sheikh Dawud believes that Christians have discriminated against Muslims. "Those who are not Muslims do not want to see Muslims in leadership positions in Plateau state," he said. "They do not want to see Muslims prosper economically, and that is why they have discriminated against us."

Aggrieved Muslims recall, he said, that when British colonizers assumed power of Plateau state, they eroded Muslim leadership by appointing a Christian to take over Jos.

"Right from the beginning, Jos was under the leadership of Muslims," Sheikh Dawud said. "The Hausa and Fulani ethnic groups had 11 leaders that ruled this city before the colonialists came to Nigeria, but the colonialist usurped us of this position and gave it to Christians. It is this that has infuriated us, the Muslims, and that is why we are demanding that this injustice be corrected."

But Sheikh Dawud denied that Muslims aspire to turn Nigeria into an Islamic state. "We have nothing against Christians," he said. "Politicians create the impression that we Muslims don't like Christians, that we want to convert Christians into Islam, and that we want to Islamize the state. This is not true. It is politicians who are inciting Christians against Muslims."

Sheik Dawud, who is also legal adviser to Jamma'atu Nasril Islam (JNI), another Muslim umbrella body, said that Islam teaches Muslims to live in peace with Christians "so long as they allow us to live in peace with them, and allow us practice our religion."

"However," he added, "we are enjoined to fight to defend Islam if we are not allowed to practice our religion."

Sheikh Dawud concluded that Nigerian Muslims and Christians can live together peacefully only if the rights of Muslims are respected. These rights include the rights to vote and be voted for, he said, and equal representation in government. "Our religion and culture as Muslims must be respected."

Pastor Manjang, however, said Muslims in Plateau state enjoy all such rights and face no opposition to practicing their faith.

"Muslims here are appointed into political positions of power," he said. "They have commissioners in the government cabinet; they have permanent secretaries in the government, their children get scholarship grants like Christian children, Muslim schools are grant-aided by the Plateau state government, and they have had contested elections and won. So what are they complaining about?"

In other Islamic states in northern Nigeria, Christians are denied these privileges, he said. "While Muslims in Plateau state get land to build mosques, build houses, etcetera, Christians in Islamic states like Zamfara, Borno, Bauchi, Kano, and the rest are denied land to build churches."

Pastor Manjang, who served on the board of Plateau State Radio and Television Corporation, said all Islamic programs receive equal airtime on radio and televison in Plateau state. But in Islamic states, Christians are denied broadcast of even paid-for programs. "In radio and television stations in Islamic states of Bauchi, Sokoto and Kano, you can never find a single Christian program," he said, "yet in Plateau state, Muslims have enjoyed all these privileges."

Manjang concluded, "The claim of Muslims in Plateau state that they are being discriminated against is a farce."

Revenge Cycles

Violent reprisals by Christians may help fuel Muslim claims that they are religiously, economically, or politically obstructed.

Certainly Christians have mounted counter-attacks on Muslims in Nigeria. COCIN's Rev. Lar said that within his denomination, "There has never been on our side a clear attack or an open attack on anybody, except a reprisal on our attackers, because not all of us are people who will run away. There are people who want to defend themselves, and they embark on reprisal."

Rev. Lar said violence in Plateau state from 2001 to 2004 led to 173 churches being burned down. "Eight pastors were killed," he said. "One of them had his whole family killed."

Rev. Kwashi said Muslim attacks have brought the church to her knees. The Anglican Church alone, he said, lost 60 congregations in 2001. "Churches were burned, destroyed, wiped out."

Muslim extremists destroyed churches in Wase, Langtang North, Langtang South, and Yelwa. The entire archdeaconry in Yelwa was wiped out, as were churches in the villages of Kuka, Damshi and the surrounding villages, he said. "We lost quite a number of churches, property and some members," Rev. Kwashi said. "In Langtang we lost many churches and members, and in the city of Jos, too, we lost property, churches, and some members."

Violence broke out in Jos on September 7, 2001. Pastor Manjang of the NBTT said that his father, the Rev. Bitrus Manjang, was killed by Muslim extremists who attacked Rim village on December 12, 2002. "My late father, who had been the vice president of COCIN before retiring, had just returned to the village from Jos when the fanatics struck – killing him, my sister-in-law Victoria Manjang, and her 6-year-old son, Doro," Pastor Manjang said. "Victoria was also pregnant at the time she was killed."

Pastor Manjang said that his father had worked for peace by housing displaced Muslims and stressing forgiveness toward violent extremists.

"There are many instances of him taking the initiative to house Muslims displaced by the religious conflict in our family house in Rim village," he said. "This was before the village was attacked by the Muslim fundamentalists. Our house became a house of refuge for displaced Muslims."

Pastor Manjang's father was also instrumental in the Rim church's initiative to accommodate displaced Muslims in its building, he said. "These Muslims were cared for by the church for over two weeks," he said. "Ironically, my father and the very Christian community of Rim that assisted displaced Muslims became the target of the mayhem and violent orgy of the Muslims."

The younger Manjang said that because his dad was a peace-maker, even fellow pastors hated him as they believed he was protecting Muslims who were attacking Christians. They sought counter-attacks, but he would not consent.

"He rejected the idea of revenge because he believed forgiveness is the central theme of the Christian message and wondered how this can be reconciled with the desire by some Christians for revenge," Pastor Manjang said. "My dad had always said his refusal to allow Christians to carry out reprisal attacks on the Muslims was because Christ talked about his followers being peace-makers."

Provoking someone to attack, thus providing a pretext for "defending" oneself, is an ancient tactic. The ruse reached a disturbing new high during the 2001-2004 crisis. Rev. Lar said Christians who were attacked and injured were taken to Christian hospitals, only for government security agents to invade the facilities and arrest the hospitalized Christians.

"Somebody who is wounded and has been brought to the hospital is taken away? That's an easy way of taking people who have done no wrong," Rev. Lar said. "Security personnel went to the Vom Christian Hospital and took the wounded persons and said, 'You are the killers of those people who were killed.' No! That to me is injustice."

Politics

Violence returns to Gaza

A tragedy amid celebrations in Gaza in late September as a pickup loaded with rockets exploded at a large Hamas rally. Hamas is a militant faction that has refused to put itself under the authority of Palestinian President Mahmoud Abbas. More than 15 people were killed and dozens badly injured.

After the Israeli withdrawal from Gaza, Hamas has been taking credit for driving Israel out by force of arms.

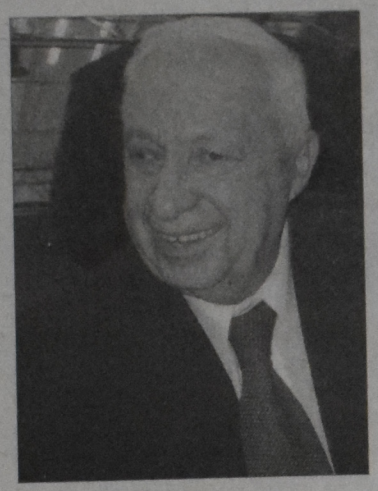
Abbas said the explosion was caused by the careless handling of weapons that Hamas militants always brandish on such occasions. Hamas, however, blamed the explosion on an Israeli missile and promised retaliation. Israel denied the charge, and its word is usually reliable in the case of retaliatory attacks.

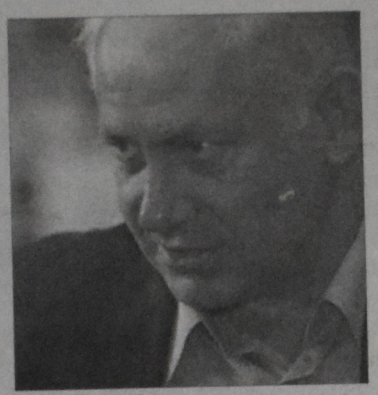
Abbas is under pressure to disarm the various militant factions in Palestine, but he has refused to do so – perhaps because it might spark a civil war. He did, however, get a promise from Hamas that it will stop brandishing weapons at future rallies.

After Israel retaliated for rocket attacks on Israel launched from Gaza, militants once again promised to adhere to a cease-fire. The Israeli strike killed three senior members of Hamas's military wing. Several suspected weapons workshops were also hit.

The violence has increased pressure on the leaders on both sides – on P.M. Ariel Sharon as well as on Abbas, said an article in the *Christian Science Monitor*.

In Israel, Benjamin Netanyahu, a member of Sharon's own Likud party, has argued that the Gaza withdrawal was a bad idea. He said it will do nothing for peace and will only expose Israel to more terrorist attacks. He is gunning for Sharon's job.





Left: Ariel Sharon,
Center: Benjamin Netanyahu
Right: Mahmond Abbas

Members of the Palestinian Authority have criticized Abbas for not doing more to get Hamas under control.

Hamas has begun to paint the Abbas and the Palestinian Authority as collaborators with Israel, trying to turn public opinion against Abbas's government.

"The PA Interior Ministry is playing the role of the "Satan's lawyer," said Hamas leader Dr. Mahmoud al-Zahhar, because it had taken on the role of defending Israel and launching media campaigns against the Islamic resistance group, Hamas.

"The PA stance, and that of its spokesmen, indicate that the ministry's task is to wage a media war against Hamas and to market the Israeli stance," He said. Zahhar also charged that the flare-up was orchestrated by Israel to block Hamas from participating in legislative elections scheduled for next January.

Israel has asked for international support for its position that Hamas should be barred from participating in the elections. Abbas, however, hopes to coax Hamas into the political system. But some of the militant groups are not seeking a peaceful status quo but the destruction of Israel.

UN Assembly *... cont. from p.1*

unable to act efficiently (with some notable exceptions, some UN defenders have hastened to add).

So organizational restructuring was as important to address at this meeting as external goals. UN Secretary-General Kofi Annan came to the summit with proposals for some sweeping changes. Few of them, however, were adopted. He had to be satisfied with a few general statements of principle.

The US complicated things by coming with a long list of amendments, some good, many trivial, that did little to concentrate the focus of the assembly. Some thought this a deliberate attempt to throw a monkey wrench into the works and not a good faith effort to help reform the organization.

However, a couple of the US concerns did need to be addressed. The Human Rights Commission of the UN has been a farce. At times it was led by the world's worst violators. As Annan has said, countries have sought membership in the commission not because they are committed to human rights, but "to protect themselves against criticism or to criticize others." A proposal to replace this commission did not pass.

Certain countries – like Cuba, Venezuela, Pakistan and Syria – acted like "spoilers," blocking this and several other reforms. Nancy Soderberg, a former US representative to the UN, said, "Much of the developing world continues to object to any kind of standards for [council] membership. They don't want to face more scrutiny over human rights."

Several developing countries joined the spoilers to oppose changes that would take power away from the large General Assembly, where rhetoric often takes the place of action.

The US also wanted to concentrate more management responsibilities in the secretary-general's office endowed with new oversight powers and new officers – such as a chief operating officer who could focus on finances and personnel while leaving political duties to the secretary-general. That, too, did not happen.

One proposal that did pass was one championed by Canada: it foregrounded the UN's responsibility to protect vulnerable people from human rights violations. It was intended to address situation like the Rwandan and Sudan genocides. Whether it is more than words remains to be seen.

A week before the meeting, members received another report as well – the 2005 Human Development Report. It reviewed progress toward the Millennium Development Goals. These goals include halving extreme poverty, reducing child deaths by two-thirds and achieving universal primary education by 2015.

Since the UN Development Fund's first report in 1990, more than 130 million people have been lifted out of poverty, the report said. Life expectancy has increased by two years in developing countries, there are two million fewer child deaths annually and 30 million more children in school.

However, 18 countries – 12 in Africa and 6 in Europe – registered lower scores on the human development index than in 1990. Despite increasing global prosperity, more than one billion people still survive on less than $1 a day; 10.7 million children die before their fifth birthday; and 115 million children are not in school, the report said.

HIV/AIDS has inflicted the single greatest blow to progress, claiming three million lives in 2003 with another five million left infected. Life expectancy in Botswana has dropped 20 years since the 1970s to just 36. A person living in Zambia has less chance of reaching 30 than one born in England at the dawn of the industrial revolution in 1840.

Missing the target on reducing poverty would mean 380 million more people surviving on less than $1 a day.

Governments of developing countries can help turn these trends around by tackling inequalities, respecting human rights, encouraging investment and rooting out corruption, the report said. But their success will depend on the support of wealthy nations.

[With stories from the New York Times, the Christian Science Monitor, the Globe and Mail, the National Post, and the Associated Press.]

"WILL YOUR BUSINESS SUCCESSION PLAN BE A SUCCESS?"

A thorough business succession plan would ensure that everyone is treated fairly. I can show you how to unlock the true value of the business interest and make this a reality.

Clarence Weima, CFP
Executive Financial Consultant
Phone: **1-800-488-9817**
Email: clarence.weima@investorsgroup.com

Investors Group
SOLUTIONS BUILT AROUND YOU™
Investors Group Financial Services Inc.

™ Trademarks owned by Investors Group Inc. and licensed to its affiliated corporations.

Paul's Missionary Journey in Greece Tour

(Plus 3-day Greek island & Turkey Cruise)
April 28 - May 8, 2006
*Tour Price $3895. - pp dbl

Tour Hosts:
Pastor Ralph and Anne Koops
Pastor Ron and Gerry Fisher

If you are interested in joining this tour please contact:
Pastor Ralph & Anne Koops: **1-519-623-3234**
Pastor Ron & Gerry Fisher: **1-519-747-1029**

*Tour Price is based on 2 double occupancy. Full "includes" and "does not include" details are in the brochure.

Tour organized by:
VERSTRAETE TRAVEL & CRUISES
Aurora/St.Catharines

Editorial

Let all things now living....

Harry der Nederlanden

It's that time of the year again – Thanksgiving. I wonder sometimes whether this singling out of certain basic parts of the Christian life to make them the focus of a certain holiday is healthy. After all, giving thanks is something we do every day. Creation and providence are not just doctrines; they instill in us an awareness that everything good comes to us from God's fatherly hand. Thanksgiving is not a season but the ground motive and fundamental attitude of the whole of our lives.

We all know that – just as we know that Christ's birth and death are not events to be commemorated one day per year but every time we gather together for worship. But Thanksgiving is not part of the Christian calendar in the same way. It is not an event in the story of redemption. According to the way the Heidelberg Catechism lays out the sequence, after guilt and grace comes gratitude. With the first two we are still dealing with the big events of Scripture. The theme of gratitude takes us into the age of the Spirit, the time between Christ's ascension and his return. This in-between time, the time of the now and coming kingdom, is the Age of Thanksgiving.

The Word assumes a slightly different position in human life. It is not first of all what holds all things in being, not first of all what opens our eyes to our fallen state, not first of all what communicates to us the story of redemption – though it is all these too – but first and foremost it is the Word that lives in us and through us to bring to expression gratitude and praise, for this is why God made all things. It is thanksgiving that makes the cycle complete. In thanksgiving our God, our Creator and Redeemer, receives back what he has poured out on us. In thanksgiving we participate in the life of the triune God.

Philosophers have tried to convince us that the fundamental attitude that undergirds our lives ought to be wonder, or care, or awareness of our mortality, or the desire for insight or our labor on behalf of justice or peace.

Certainly, as creatures of God, we ought to be filled with wonder at the greatness, the beauty and the unfathomableness of all that God has made. We ought even to be dumbfounded by it all.

On the other hand, we see that over time things arise and pass away. Everything in creation is impermanent, fleeting, a bubble in time. And this ought to fill us with a sense of our own mortality, and prompt us to fight anxiously or boldly against the imminence of death.

Or perhaps we should set our sights on the permanent things that make life worthwhile for every creature – visions of beauty, justice, love and peace. Better yet, we ought to do battle against those forces that threaten to crush human freedom, dignity and equality.

But no matter where we begin, that something is a gift from God. Each and every thing we reach for and value is given to us to sustain us and buoy us up in our task of giving thanks and praise to him who is the fountain of all good.

Some have said that the energy that courses through all things is some sort of life-force; others, the drive toward consciousness or the desire for rest. But we know that the melody that runs from beginning to end, from top to bottom is a song of thanksgiving, a song coaxed from our hearts by the Spirit of God himself. It's a song every created thing knows. The birds know it, but so do the stars, the flowers and the trees. Jesus said that, should we fall silent, even the rocks along the road would join in the chorus.

As I've struggled with what it means to be a Christian editor and journalist, it has become increasingly clear to me that gratitude must also play a fundamental role in reporting the news, reflecting on what is happening around us, telling the stories of our own people and others and taking a position amidst the politics of the day.

A few issues ago I cited a speech by Wolterstorff in which he urged Christian students and scholars to recover more of their own tradition. The early history of human rights, for example, was written by Christians, but nowadays that story is being told as if the idea of human rights arose from secular humanist origins. Part of the work of gratitude, it strikes me, is to value and to preserve what God has revealed to his people at various times in history and to different Christian traditions. We cannot be indifferent to history. God has been actively engaged with his people in the past, and the only way to be thankful about that is to remember it. That is why Christians cannot seek to obliterate the past the way both the French and the communist revolutions attempted to do.

Jesus reminded his disciples that God had not wholly turned the government of that day over to the powers of evil. God was still present in the rule of the Roman empire, no matter how pagan and cruel.

That has a lot of implications for how we see and report the news and how we describe the state of the world's politics.

Recently I was rereading a book, *The Captive Mind*, written many years ago by the Polish poet Czeslaw Milosz, who died last year. It is not a book of poetry but a prose meditation on how bright, creative human beings learn to accommodate to tyranny and even serve it.

One of the persons he describes is a man who already showed considerable writing talent as a young man, but with his superior intelligence he tended to look down on his fellow-men. When the Germans overran Poland, the young man ended up in Auschwitz and Dachau. Hell holes, both of them. But he was one of the few survivors.

When he returned to Poland after the war, he published a book of stories based on his experiences there. He tells the stories in a brutal naturalistic style from the viewpoint of the survivor. The main character is wholly without compunctions; he does everything necessary to survive, including stealing from his weaker fellow prisoners and hastening their deaths to save his own life. His entire intelligence is devoted to the game of survival.

Milosz gives several excerpts from the concentration camp stories. They are told matter-of-factly, without any element of moral judgment. The stories describe human beings shorn totally of all humanity and civility. Life is reduced to a matter of the survival of the fittest, and the narrator of the stories takes pride in belonging to the class of survivors.

This is what human beings are really like, those stories say, when the thin veneer of human civilization is stripped away. The author presents himself as a truthteller about the human condition.

But was that really the truth? asks Milosz. No, he says, the universe of the camps "also contained many human beings who spurred themselves to the noblest acts, who died to protect others. None of them figure in [these] stories."

Milosz describes the writer as one of those disappointed idealists who develop a disgust for humanity because they do not measure up to his high ideals of what they should be. He had a keen eye, says Milosz, "but it was focused on all that was absurd, infamous and vile in those about him. Pitiless and intolerant, he was one open wound."

Milosz uses this writer to sketch a certain type that represents a way of seeing and describing the human situation. In exposing the follies, sin and evils of humanity and the tools, social systems and institutions used to enhance their power, such people tell the story as if God had wholly withdrawn his presence from the midst of humanity. All they see is corruption, falsehood, greed, exploitation, oppression, folly, cruelty, inhumanity and evil.

We need not deny that there is a lot of that in human affairs. The history of the twentieth century has more than one holocaust, more than one Rwanda. But in the middle of the Rwanda genocide there was the story of Paul Rusesabagina, who risked his life to save hundreds of Tutsis, and of General Romeo Dallaire. And most of us have read Overduin's account of the "Hell and heaven of Dachau" and of the sacrificial acts of Corrie ten Boom in the middle of the struggle for survival. The story of "The quiet man," begun in this issue, also remembers the often ordinary faithfulness of people – which is nothing less than the faithful presence of God even in the worst of times.

In the name of higher ideals, even Christian ones, and in the name of greater purity and discipline, Christians too sometimes describe current events and politics as if they are wholly in the grip of evil. It's a style popular in the universities, where history is often depicted as wholly shaped by dehumanizing power, by race, sexism, class, capitalism, globalism, as if everything good has become denatured and perverted.

It is a form of truthtelling that does harm to the human community in the long run, and it is not truthtelling, for it tells only part of the truth. It removes the power of God from the warp and woof of human affairs. It subverts our gratitude and turns us into a generation of cynics. Although it may be meant to mobilize us, I'm afraid that its long term effect is to create a deep malaise, a pessimism over toward the human capacity to effect any good. It eventually extinguishes the spirit, for it extinguishes hope.

Let us tell stories, therefore, that always remember the good things that God has begun in this his creation and in us his creatures, for that is the heart and soul of truthtelling. It brings us back to the fundamental theme and melody – to give thanks.

Christian Courier

Founded in 1945

An independent biweekly that seeks to:
report on significant events in the Christian community and the world; express opinions infused by Scripture and rooted in a Reformed perspective;
provide contact for the Christian community.

EDITORIAL TEAM & PRODUCTION STAFF
Editor: Harry der Nederlanden editor@christiancourier.ca
Circulation: Rose der Nederlanden rose@christiancourier.ca
Accounts/Advertising Manager: Ineke Medcalf-Strayer ads@christiancourier.ca

The publication of comments, opinions or advertising does not imply agreement or endorsement by *Christian Courier* or the publisher. Please contact circulation if you cannot afford the subscription price but want to receive *Christian Courier*.

Christian Courier
1 Hiscott St, St. Catharines ON L2R 1C7
Tel: (905) 682-8311; 1-800-969-4838
Fax: (905) 682-8313; Web site: www.christiancourier.ca
Publications Mail Registration No. 09375
We acknowledge the financial assistance of the Government of Canada, through the Publications Assistance Program (PAP), toward our mailing costs.

Evangelical Ecologies

Martin E. Marty

Pro-war, pro-gun, pro-executions, anti-pro-choice, pro-DeLay, pro-public school prayer, pro-Frist, pro-Schindler, pro-apocalypse, pro-Robertson/Falwell/Dobson/LaHaye: you could look it up! – these are the only things most mass communicators communicate about when they deal with that one-fourth of America whose religious preferences get them named "evangelical." Many evangelicals complain that this is unfair – and rightfully so, since they don't want to be, and shouldn't be, clumped with the readily noted strident and aggressive sorts. Some critics of evangelicalism would say this is "tit-for-tat," since so many evangelicals clump together Catholics, Jews, Protestants, and others as "godless" if they don't follow militant evangelical party lines.

Day by day, more and more in the media are listening to the quieter voices of evangelicals who resent being cast, or miscast, in the clump mentioned at the top of this column. Thus *USA Today* (June 14) reported on the broadened perspective and widened agenda of many evangelicals who take a different line on foreign affairs and social justice issues than do those clustered above. They are less fascinating, less alluring, less easy to identify and cover than are the media-favored aggressives, but they are making a point and a dent.

I sampled these fronts by visiting an article by Melissa Jones in the *National Catholic Reporter* (June 17). No one she interviews is deluded enough to think he or she can deliver the votes or attract the favorable Fox coverage that the others can. But Jones reports on five groups (we'll provide three Web sites for reference at the end of this column) who are rallying, using evangelical theological arguments to speak up for "creation care." Jones does a good job of reporting on tensions within evangelicalism and even among those who want to be known as pro-environmental. She singles out Richard Cizik of the National Association of Evangelicals (NAE), a late starter on this social and political front. He stresses creation care so as not to alienate pro-business folks (of the "anti-environmentalist" type).

Cizik, according to Jones, knows that many evangelicals are nervous about "pantheism," or what critic Calvin Beisner calls "biological egalitarianism," which, he argues, slights the humans who should dominate the rest of nature. Cizik says that the NAE also fears "big government regulation," "population control movements," and "kooky religious company." Many other leaders mentioned by Jones say they have no problem distancing themselves from the New Age fronts that trouble them all. Jones also gives a few lines to the evangelicals in the "Me Worry?" Or "Bring It On!" Apocalypse camp, who say they don't care about the natural world because the Rapture is at hand, and that will end the game of the "natural world."

Mention these people, and both Beisner and the more enthusiastic evangelical environmentalists like Peter Illyn of the Restoring Eden group unite. "They drive me nuts," says Beisner. If more evangelical environmentalists of many persuasions make clear that they are not to be clumped with the apocalypticists, the latter will drive fewer people – the godly or the godless –"nuts." Watch for more of the language of environmental stewardship, now that the evangelical environmentalists are getting noticed.

References: Among the Web sites cited here are: www.creationcare.org, www.stewards.net, www.restoringeden.org.

Martin E. Marty's biography, current projects, upcoming events, publications, and contact information can be found at www.illuminos.com.

www.caglecartoons.com Mike Keefe THE DENVER POST 2005
BIG GOVERNMENT IS FULL OF BOOBS, IDIOTS AND POLITICAL HACKS.
I KNOW. I APPOINTED THEM.
CONSERVATIVES

Letters

For many years we have received the *CC* in our home, most of which are read.

I would like to compliment you as the editor on the many informative articles published and a special thanks to you for the wide variety of insightful articles that are written and submitted by yourself.

Also, thank you for speaking out on and keeping in front of us the plight of the persecuted Chistians around the globe, the onslaught of the Muslim agenda, and the realities we must wake up to.

Pull our heads out of the sand and maybe our ears will hear.

Keep up the good work.

Sincerely
Edward Bosman, Toronto, Ontario

After all the conflicting and confusing articles and letters about the speech from President Bush at Calvin finally (When presidents come to visit) from David Crump. In my opinion it is hitting the nail on the head and it gives me also hope for the future of Calvin and the U.S. as a whole.

Please more of this quality!

Hans Katerberg
Gowanstown

Christian School student wins recording scholarship

Kristen Goswami, a student at Emmanuel Christian School in Montreal, Quebec, was the first winner of **Kite-Flying: The Dan Steven Recording Scholarship**.

The scholarship is valued at $5,500 and included a comprehensive three-day recording session at *Fire Escape Recording* studio. The scholarship provided studio time, professional back-up musician fees, producers fees, media costs, and related expenses.

In August, Kristen traveled to Toronto where she worked with Juno-nominated producer Douglas Romanow

New in 2005, Kite-Flying is sponsored by the Canadian Educational Assistance Foundation (CEAF) and supported by the Ontario Alliance of Christian Schools (OACS). The scholarship honors the memory of Dan Steven, a Christian singer-songwriter and 1994 graduate of an OACS high school (www.cdbaby.com/dansteven). The scholarship attempts to encourage the integration of Christian faith and art, to foster creative musical and lyrical composition, as well as to nurture excellence in the Christian school system.

Goswami worked with Romanow to record a demo CD of two of her original songs. She says that the three-day recording session in Toronto was "an exciting experience." She hopes to use the demo to advance her dreams in music.

Christian Courier

Member of Canadian Church Press and Evangelical Press Association

Canada Mail:
PUBLICATIONS MAIL AGREEMENT NO. 40009999
REGISTRATION NO. 9375
RETURN UNDELIVERABLE CANADIAN ADDRESSES TO
CHRISTIAN COURIER
1 HISCOTT ST
ST. CATHARINES ON L2R 1C7
email: **subscriptions@christiancourier.ca**

U.S. Mail:
Christian Courier
(USPS 518-090)
Second-class postage paid at Lewiston NY
Postmaster: send address changes to: Christian Courier, Box 110
Lewiston NY 14092

Subscriptions:	**Canada (G.S.T. incl.)**	**USA**	**Overseas**
one yr. (25 issues)	$40.00	$37.00 US	$85.00
two yrs. (50 issues)	$75.00	$70.00 US	

Advertising deadlines: display and classified advertising: Tuesday, 9 a.m. (13 days before publication date) See classified pages or web site **www.christiancourier** for more details. (ISSN 1192-3415) Published biweekly on Mondays.

Address all correspondence to: 1 Hiscott St, St. Catharines ON L2R 1C7
Tel: 905-682-8311 or 1-800-969-4838, or fax: 905-682-8313
e-mail: Advertising: ads@christiancourier.ca
Subscriptions: subscriptions@christiancourier.ca

PRINTED IN CANADA

Anniversary

60th Anniversary

Back to the sixties: the nuclear arms race, the end of colonialism and watered down religion

My decade-by-decade hippety-hop through the *CC* archives is over, even though I never got as far as the 90's. They seemed too recent to warrant nostalgic recall. Who can muster nostalgia for the dot.com era?

Not that *CC* was ever part of the Bubble. We Reformed folk aren't easily tempted by bubbles. We want something more permanent – balloons rather than bubbles. Balloons go much higher than bubbles. At least if you fill them with enough gas.

I'm back to digging through the archives for 1959 and 1960. At the beginning of 1960, the French exploded their first atomic bomb in the Sahara desert. Frenchmen celebrated. At last they had once again demonstrated themselves the equals of the Anglo-Saxons. People in Northern Africa protested. Sorry, but you have to test it somewhere, and you surely don't want to do it in your own back yard.

Indonesia ejected thousands of its Chinese inhabitants. Many of them belonged to the merchant class and had been born in the country. The mass expulsion occurred just prior to a long visit to Indonesia by Russian Premier Nikita Kruschev (responsible for a few expulsions of his own). Not too much of the world, it seems, concerned itself with the rights of the displaced Chinese.

Flipping through years of newspaper stories is a dangerous occupation, you may have noticed. It produces cynicism. Fortunately *CC* carried a lot more than news reports.

Despite the dark shadow of the arms race and the threat of atomic missiles, Prof. L.W.G. Scholten, a regular commentator on current events in *CC* for many years, comforted his fellow Dutchmen with this thought: should the Russians invade Europe, the soviet satellite states – Poland, Hungary and Czechoslovakia – would rise up against their communist masters and disrupt the Russian supply lines.

I'm sure the Dutch slept much better after reading that article.

Time to look for some good news. In 1960, some 40 million people received their freedom, according to a *CC* headline. The story describes four African countries that received their independence that year: the French Cameroons, Togo, Somalia and Nigeria.

Most of the 40 million were in Nigeria. At the time, Nigeria's biggest export was palm oil. Nowadays it's oil from deep below the earth. It's bringing far more money into the country, but it is hardly an unalloyed blessing of riches. Nigeria, declared the 1960 article, is destined to become the most important country in Africa. Perhaps, if it can overcome its religious division (see front page article).

A Roman Catholic president for the US? The candidacy of John F. Kennedy bothered many Protestants, also some in the CRC.

I was in grade 11 at the time when Kennedy ran for the US presidency. My history teacher in the local public high school was a former Anglican who loved to mock the church and who despised the Reformation. He was a JFK booster. Having recently become interested in world events and politcs, I had followed the career of Richard Nixon. He was quite an internationalist at the time, with interests far outside the boundaries of the US. I respected him.

When our history teacher asked the class for a show of hands on the US election, I was the only Nixon supporter in the room. "You're against Kennedy because he's Catholic, aren't you?" he said. He knew I was a Calvinist because I'd written an essay attacking his (mis)representation of John Calvin. Ignoring my protestations to the contrary, he explained to the class that many conservative Protestants opposed Kennedy because they feared he'd be taking orders from the Pope, which he plainly thought ludicrous. I stammered something to the effect that I thought Nixon much more experienced in foreign affairs, but he treated that as nothing more than a cover-up for the real reason: I was just another one of those intolerant Protestants prejudiced against Catholics.

I can still see my history teacher: a soft, pudgy fellow with rosy cheeks and a little turned up nose, leaning back in his chair as he looked down on me from his lofty agnostic perch. He was a man of reason without prejudices of any kind – except against those still blinded by religious intolerance. He was a happy fellow, quite pleased with himself.

The *CC* article about the US presidential race does express concern about JFK's Catholicism. But it quotes Kennedy's statement that his religion has nothing to do with his political views. This is, however, condemned as even worse – "completely un-Christian," says the writer. And can we believe what Kennedy says, he asks. Why would so many Catholics give him their enthusiastic support if his religion means nothing to his presidency?

Well, I can think of one answer: just seeing a Catholic boy breaking the barrier? Like most Protestants, most American Catholics had no clear idea what their faith meant for their political affiliation.

The Free University of Amsterdam placed an ad in *CC* offering scholarships to foreign students. In '60-'61, a 9-month stay at the Free could be expected to cost about $550 not including tuition.

Paul Schrotenboer's book *Faith and its Problems*, published by Pro Rege Publishing was selling for $1.65.

According to an ad by New Way Furniture and Appliances, you could get a houseful of furniture – dining room set, sofa and chair, bedroom set and four lamps – for $298. But if you wanted a big fridge, you'd have to pay about $250 just for the fridge.

Our first fridge in Canada was an insulated box in which you placed a big block of ice delivered to your door by the ice man. As the truck started to drive away, one of the neighborhood heros would quickly leap on the back and kick off a few chunks of ice. Free popsickles!

Since I was a good Calvinist, I never jumped up on the truck. I just caught the goods as they fell off....

The March 18, 1960 *CC* carried a review of Martin Marty's book, *The New Shape of American Religion*. Marty is still very active. He has his own website and one can subscribe to his list, which circulates short essays on religion. In 1960 he described American religion as hollow and watered down. A high view of a transcendent God, he said, had been replaced a God who is very pliant and accommodating: he's a jolly good fellow. This God has become very popular in America.

On the basis of studies made in the late 50s, Marty concluded that America was developing a civic religion. Churches were embracing the new technology (radio and television), motivation research, public relations know-how and marketing techniques to promote the faith. This revival, warns Marty, ought not to be confused with a revival of Christianity, for the biblical knowledge it involves is minimal.

The happy royal family

But CC was just as likely to carry pictures of this royal family

Sounds as if the recent Barna Polls have turned up nothing all that new.

In the same issue there is also a somewhat dismissive review of a book by J.H. Bavinck, somewhat surprising since, as I recall, his books were quite popular. The reviewer didn't like the book at all, but at the end he recommends it anyway – to ageing readers who have lots of time on their hands. He seems to think that when you're old you have lots of time to waste, so you can read lousy books as well as good ones.

William Dam Seeds put a big ad in *CC* addressed to boys and girls. Want to make a little pocket money? Peddle seeds door-to-door, "especially to your Canadian neighbors." A good fundraiser for Christian schools and for boys and girls clubs, the ad suggests.

By 1960 I'd become immune to such appeals. In Beverly you had to walk an awful long way to earn a dollar peddling anything door-to-door. Everywhere you went, the women (stay-at-home moms for the most part) told you that their husbands had all the money. That always struck me as strange. In most of the Dutch households that I knew, the women handled the money. First I thought it was what my mom called a "smoesie" (phony story).

But it was true. Most mothers didn't even have enough money on hand to buy groceries. They'd send their kids to the store to get some groceries and Mr. Kliziak ("Klickyshack" we pronounced it) would write it down in his little book. You had to have a list signed by your mother, though. Mr. Kliziak didn't trust kids. Every couple of weeks hubby would go to the store to pay the bill.

No wonder I couldn't sell any *Good Housekeeping* or *Liberty Magazines*. I did sell a few of those women's magazines with lots of movie stars in them, though, but I had to go back after supper to collect my 35 cents.

Several Dutch farmers placed ads in *CC* asking for young men

to help on the farm. The ads don't say how much they're paying. I suspect that by 1960 most CRC boys were looking for jobs in town.

One of the most prosperous fruit farms in Niagara (at least that's what the ad says) near St. Catharines – 120 acres with 2 houses, sheds and machinery – was selling for $80,000. I wonder if some Dutch immigrant was able to raise the down payment of $25,000.

Otherwise you could go for something smaller: a 12 acre fruit farm, also with 2 houses and access to the lake, was selling for a mere $34,000.

An article by Dr. L. Praamsma titled "Unmasking Communism" looked at the lies the communist regimes were feeding the people in Eastern Europe. Anti-communist literature was still selling strongly in the early 60s. I recall taking out a book from the Edmonton library about this time by Harry and Bonnaro Overstreet about the evils of communism and communist infiltration into every level of American life.

A startling statistic.

Between 1950 and 1959 guess what percentage of immigrants who established their own farms in Canada were Dutch? Remember that the Dutch made up less than 8 percent of all immigrants to Canada during that decade. According to government statistics, it was 67 percent. Wow! The invasion of the wooden-shoe people! How come no one ever made a film about it? Too cheesy?

Every so often *CC* carried a full page story about some huge technological advance in Canada with pictures provided by the National Film Board. They stand out because *CC* so seldom carried big pictures. Early in 1960 it carried a long story about a huge dam being built on the South Saskatchewan River. The Gardiner Dam gave birth to Lake Diefenbaker, the largest lake in Saskatchewan – 225 km long.

The article declares that the project rivaled the St. Lawrence Seaway project in importance, for it was expected to transform farming in Saskatchewan for miles in every direction. In fact, it was supposed to revitalize the economy of the entire province by providing irrigation for hundreds of farms, introducing new crops, increasing crop yields, supplying millions of kilowatts of electricity and a huge lake to draw tourists.

It turned out, though, that irrigation wasn't quite the miracle of transformation it was touted to be.

Dave Valstar, always a dis-cerning critic, took note of a special issue of *MacLean's* that carried a number of essays about the state of contemporary Canadian society at the beginning of a new decade – the 60s. According to Hugh Garner, Canada had sunk into a state of lethargy "waiting for our pensions to begin and our mortgages to mature, we are all middle-aged and middle class, without hates, fears or compassion. We have no causes, goals or objectives, and shy away from those who have." The only thing that arouses Canadians, he suggests, are tax increases. (An exaggeration, surely: what about the hockey play-offs?)

Valstar laments that Garner provides no diagnosis or cure for this mass illness. It is the creeping conformity in Western society, suggests Valstar – the emergence of mass man.

Actually, that was a popular diagnosis at the time. This was about the time I checked out my first philosophy book from the public library – Ortega's *The Revolt of the Masses*. He was one of many European thinkers, I discovered later, who described the rise of the mass man, the herd, or the organization man.

So, well before I set off to university I was determined not to become part of the herd. Alas, I subsequently discovered I was part of a large herd of those who like me were determined not to conform. Still, it was nice to have company.

Although Valstar suggested that Garner exaggerated, it must have been catching, for Valstar then goes on to say that the spirit of conformism had become so strong in America that it had become almost a crime to have a deviating opinion. In daily conversation, he wrote, it's an unwritten law that you may only talk about non-controversial topics, such as the latest baseball game or the weather. As soon as politics or religion comes up, warning lights begin to flash and people retreat into a neutral civility.

Why is this? asked Valstar. He suggested that humanism has hollowed out the human spirit by setting as the norm for social life only that which we can see and touch.

Many people are tired of a freedom that brings nothing but division, and they are ready to surrender leadership and authority to the experts. Life is becoming so complex, he says, that it is hard for the average person to see where things are headed.

But Valstar warns against following science and the experts. Christians should not be afraid to be seen as different. He points out theat the Bible foretells a time when those who follow Christ will be banished from society because they do not carry the mark of the beast on their foreheads.

Driver's wanted: being intentional about stewardship

Reflections on Stewardship

Rick De Graaf

Who then is the faithful and wise servant, whom the master has put in charge of the servants in his household to give them food at the proper time? It will be good for that servant whose master finds him doing so when he returns. I tell you the truth, he will put him in charge of all his possessions.

Matt. 24:45-47

On reading this passage, one word comes to mind – *diligent*. Defined in my desk dictionary (Random House Dictionary) as "1. Constant in effort to accomplish something. 2. Done with persevering attention."

It seems to me, when I consider many of the well-known biblical characters, diligence is a dominant characteristic. Just take some time to read a brief account in Hebrews 11 – how by faith, biblical men and women were deliberate in their service to God and commended for their faith. Then follows the pep talk: "Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God." (Heb. 12:1-2)

Another word that comes to mind is *zealous*, or *zealots* like suicide bombers who (often enticed by promises of heavenly nirvana) are ready to give up everything for their cause. Then I'm provoked to consider what am I zealous for – constant in effort – to accomplish? To what purpose do I apply my time, talents and my wealth? Why should I even bother to think about my stewardship?

I think it is important that we consider these questions as they help us to focus on the intention of our stewardship. We can get so busy in living that we forget for what purpose we are living. This busyness is like wheel-spin – just like when my car is stuck on a patch of ice – the engine is working and the driven wheel is spinning but I'm not moving. Sometimes we need to stop, sit and listen like Mary (Luke 10: 38-42) and stop being a Martha. Instead of busyness, take some time to reflect on what matters and what counts in terms of God's kingdom.

Jesus, in his teaching recorded in Matthew 6:25-34, reminds us to get our priorities straight, to get rid of the excess baggage, and to "seek first his kingdom and his righteousness." (Matt. 6:33a) Then the Kingdom first becomes the object of our diligence, of our zealousness. That is what drives wise stewardship and gives it purpose.

But is that what our neighbors see? I would like to think that this is so, but often we are indistinguishable from our non-Christian neighbors. Our diligence or zealousness about who we are in Christ just isn't very visible.

We can put it like the car commercials: "Drivers wanted." There is so much kingdom work that needs doing, and there is a place for the purposeful stewardship of all our gifts of time, talents and wealth to be engaged in diligent service that mobilizes love for God and neighbor for the sake of his Kingdom. Let us be driven and busy doing things that matter for eternity – out of gratitude for what Christ has done for us.

Stewardly tip: Periodically, it is important to take stock of what's happening in your life. Do something like a 3R's exercise:

- Review data – evidence of how you've used your time, talents and resources – is there a kingdom priority?
- Reflect on the changes in the last year of your life – through it all, has God been faithful to you?
- Re-commit based on your review and reflection – recommit all that you do and own, even the boring and most routine – and commit it to God to serve his Kingdom. Then carry out your commitment systematically, setting aside your gifts for service in God's Kingdom – gifts of time, talents and resources.
- Try journaling (*See Van Hove's column this issue).*

Readers: Share your 'Stewardly Tips' so that we all can make better use of the resources God has entrusted to us. Submit your suggestion and your contact information so that we can acknowledge your contribution or ask for more details.

Next issue: Planning for Joy in Giving

CSS

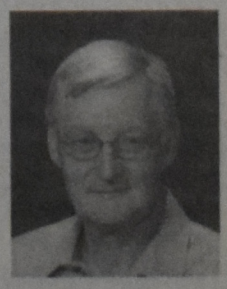
Christian Stewardship Services
Henry Eygenraam – Exec. Director
416-410-5719; 905-947-9262; 800-267-8890
www.csservices.ca; admin@csservices.ca

Regional Representatives
Succession, Wills and Estate Planning

Alberta – Ron Knol	780-991-3344
BC – Harry Boessenkool	604-543-6184
E. Canada – Patricia van Oostveen	905-718-5897
W. Ontario – James VanderLaan	519-896-5999

Stewardship Education Coordinator
Canada – Rick DeGraaf 519-620-2242

Connecting donors, charities, & ministries



Rick DeGraaf works for Christian Stewardship Services in Markham, Ontario. Rick's email: rickd@csservices.ca

Church

Turkey's mistreatment of Christians becoming more brazen

Peter Lamprecht

ISTANBUL (Compass) – Bektas Erdogan never expected his Christian faith of 11 years to jeopardize his career as a fashion designer in Turkey.

Hired five months ago by a designer jeans company in the Beyazit district of Istanbul, Erdogan was assured by his Muslim boss that he would be evaluated on the basis of his work, not his religion.

After his first collection sold successfully in Russia, Erdogan thought the phone call he received earlier this month from his employer – asking him to come to work on a Sunday afternoon – boded well. Maybe there was a surprise company dinner.

But that evening at the shop, his supervisor angrily accused him of "missionary work" and "brainwashing." With the help of two employees and a relative, he beat Erdogan for two hours. The men repeatedly struck the designer's head and face with their fists and the butt of a pistol. Three times Erdogan's boss attempted to shoot him, but the gun failed to fire.

"He really wanted to kill me. It wasn't just to scare me," said Erdogan, who told Compass that he prayed for help and meditated on Bible verses while his attackers threatened to murder him and hide his body.

His co-workers released the 32-year-old Erdogan with a swollen and bloody face around 9 p.m., warning that they would kill him later. Since then, he has received three anonymous phone calls threatening his life.

Erdogan did not report the August 7 incident to the police, fearing that his boss' ties with local officials might make him the target of further aggression. He also felt that once the authorities learned he was a Christian, they would be unwilling to help.

He believes that his employer's anger stemmed from shop employees' interest in Christianity. During his last three months at the job, Erdogan said, "Almost every meal [at work] became a question-and-answer session about my religion."

Istanbul, aerial view

Plainclothes police brutality

Erdogan is not the only victim of increasingly overt, anti-Christian sentiment within Turkish society. On the same day that he was attacked, Istanbul police beat two Protestant converts in their early twenties and told them they could not be both Turks and Christians.

Umit and Murat-Can, who asked to have their last names withheld, were on their way to one of Istanbul's 25 Turkish-speaking Protestant churches on August 7 when they saw American David Byle and his 3-year-old daughter surrounded by a small crowd of police and civilians.

Byle had been exercising the legal right to distribute Christian tracts on Istiklal Caddesi, one of Istanbul's main pedestrian thoroughfares, when two plainclothes policemen accosted him. One of them grabbed his chin and shouted at him for distributing literature, quickly drawing a crowd of police and passersby.

When the two Christians tried to intervene on behalf of Byle, whom they recognized as a member of a local church, a scuffle broke out between Umit and one of the plainclothes policemen. According to Murat-Can, about 15 policemen forced Umit to the ground, where they kicked and hit him before handcuffing him and carrying him inside a nearby building.

"That's when I first realized they were police," said Umit, whose plainclothes attacker never identified himself as an officer. The policemen continued to beat Umit for three minutes before taking him to a local police station with Murat-Can, who had followed the group inside.

"They never showed us any ID or read us our rights," Murat-Can told Compass as he described the following hour in the police station. After finding 100 Christian tracts in Murat-Can's backpack, police accused the youths of being "missionaries" who were bent on "dividing Turkey." Although finally releasing them without filing any formal report, they told the young men that they could not be both Turks and Christians.

In another incident last month in Eskisehir (120 miles southeast of Istanbul), three strangers in Kanli Kavak park assaulted Protestant Salih Kurtbas. They attacked him from behind at 6 p.m. as he waited for an anonymous caller who had asked to meet and discuss Christianity.

Shortly after arriving home with a bloody nose, split lip, black eyes and a swollen ear, he received an irate phone call from his attackers. They accused him of missionary activity and threatened to kill anyone associated with a local U.S. businessman whom they claimed was spreading Christian propaganda.

Eskisehir evangelicals have faced constant delays in obtaining legal permission to start the city's first Protestant church. "We applied to the governor and haven't received an answer, and the city government has said that the building is not up to earthquake safety standards," Kurtbas told Compass. "Everything's kind of gone downhill."

Kurtbas didn't even think of going to the police, explaining, "If they found out that I was a Christian, nothing good would have come of it." Umit also wanted to avoid further problems with authorities, fearing that legal proceedings might hurt his brother's chances of entering the police academy.

Fear of court

"These sort of attacks are not shocking for me," admitted Orhan Kemal Cengiz, legal consultant for Turkey's Alliance of Protestant Churches (APC). "I was expecting them ... but [Christians] should take this very seriously."

With European Union (EU) accession talks looming on October 3, Turkey is attempting to improve its human rights image. A package of legal reforms passed in June reasserted freedom of religion, instituting a three-year prison sentence for anyone obstructing the expression of religious beliefs.

But the EU has remained skeptical, challenging officially Muslim Turkey to implement these religious freedoms among its non-Muslim minority communities. Fewer than 100,000 citizens follow the ancient Christian traditions of the Armenian, Greek and Syrian Orthodox churches, which remain exclusively ethnic congregations.

By contrast, the emerging community of an estimated 3,500 Turkish Protestants challenges the centuries-old perception that to be a Turk is to be a Muslim.

Over the last 10 months, violence against Protestant Christians in Turkey has become publicly visible, prompting former U.S. Ambassador to Turkey Eric Edelman to make formal inquiries with Ankara officials in April and again in June regarding 10 incidents.

"Turkey is not aware of the gravity of the problem," Cengiz said. "Some officials have good intentions, but I have a strong suspicion that they don't really grasp the freedom of religion issues."

While most Turkish Protestants remain reluctant to open court cases for fear of further persecution, others feel that the church can gain from aggressive legal action without undermining its message of love.

"I'm a big fan of opening a court case," APC spokesperson Isa Karatas told Compass. "When we look at things from a Christian perspective, of course we need to be forgiving. But this is not an obstacle for us to pursue our rights."

Cengiz, the legal consultant to the APC, also advises that abuse victims go to court to protect themselves. "If you do not file a case against the police, you may find yourself before a court or even in jail, in spite of the fact that you are the victim of police misconduct," Cengiz said. Turkish law enforcers often sue abuse victims preemptively, Cengiz said, in order to shield officers from legal prosecution.

Turkish Protestant church leaders have opened seven libel cases this year against three TV stations to combat accusations aired nationally. Statements on the television programs claimed that local Christians spy for foreign governments that pay Turks to change their religion.

In the face of anti-Christian rhetoric from some government officials and the latest attacks against Protestants, many Turkish Christians admit that they are not expecting either the government or society to change overnight.

"There is a segment of the government that supports anti-Christian sentiment, but along with this section is a larger segment that opposes it," Karatas of APC told Compass. He said that if Christians who suffered persecution for their faith "would open court cases now, I believe they would receive support from the government."

"In theory we have a free environment," Umit told Compass only 10 days after being beaten by the police. "I don't think that there is a problem with the state. But the Turkish people have not yet understood democracy. They still see the state as a father. They don't know that it's meant to serve us. Therefore, when people working for the state say something bad about Christians, the people believe it."

Despite ongoing death threats, Erdogan has no plans to leave the country. When asked how he felt about losing his job, enduring a severe beating and being threatened with death – all in one evening – he smiled. Even if his situation doesn't improve, he said, "God tells me to rejoice, because he can bring glory to his name."

Indonesia: Islamic clerics seek to block conversions

Elizabeth Kendal

On September 1, Indonesian judges in West Java sentenced three Sunday school teachers to three years in prison for allowing Muslim children to attend a Christian Sunday School program. They were charged with "Christianisation" of Muslim children, which hard-line clerics regard as enticement to apostasy.

The trial has coincided with fresh moves by the hard-line Indonesian Ulemas Council (MUI: Indonesia's most senior body of Islamic clerics), to counter conversions to Christianity.

The Council's anti-Christian rhetoric, their recent 11-point fatwa which bans liberalism, secularism and pluralism as un-Islamic, and the trial against the three women, have fueled the zeal of the Alliance of the Anti Apostasy Movement (AGAP). AGAP-aligned militants have subsequently stepped up their aggressive campaign to close churches, particularly in West Java.

This escalation of intolerant, extremist ideology and militant activity has split Indonesia's Muslim community. Former Indonesian President Abdurrahman Wahid has rejected the Council's fatwa and issued a strong condemnation of the recent violence against Christians and their churches. Wahid is president of the Nahdlatul Ulama (NU), the largest Muslim organization in Indonesia and boasts more than 40 million members.

Indonesia's Democratic Education Association (P2D) slammed the fatwas as "unconstitutional" and urged the government to uphold the concepts of nationhood and democracy by protecting and guaranteeing people's constitutional rights. They urged President Susilo Bambang Yudhoyono's administration "to be proactive in maintaining pluralism instead of bowing to the fatwas."

Islamic scholar Azyumardi Azra, rector of Syarif Hidayatullah State Islamic University, condemned the forced church closures carried out by the Islamic Defenders Front (a right wing Muslim organization which is part of the AGAP). "The group has taken the law into their own hands and they have to be punished in line with the law," he said. Azyumardi has also noted that the fatwa has the potential to divide not only Muslim from non-Muslim, but also Muslims themselves.

From left to right, Eti Pangesti, Ratna Bangun, and Dr. Rebekka Zakaria in court on the day of their sentencing. They will serve three years in prison for allowing Muslim children to attend their Sunday school program.

Rebekka Zakaria, Eti Pangesti and Ratna Bangun will appeal the court's decision. This will truly be a watershed moment for Indonesia. The appeal will provide the government and higher courts with an opportunity to clarify constitutional rights, condemn religious persecution, and make a stand for justice, in line with the will of the majority. Moral conviction and courage will be required to resist the easy option of appeasement.

How many farms do we have in Ontario?

Maynard van der Galien

The most interesting feature on the Saturday morning television program AgVision, seen weekly on the A-Channel, are the 4-H kids at the market asking smart-looking people questions on Canadian agriculture.

The little segment is at the end of the half-hour program after host Kevin Stewart has signed off. A 4-H member, with microphone in hand, goes over to shoppers at a vegetable market or goes to the produce department of a major food store and asks people simply questions about agriculture. What I find so amazing are the answers. If the kids asked street people those questions you could expect some lame answers. But the questions are asked to mostly well-dressed neat-looking shoppers – educated folks.

There are 50,000 to 60,000 farms in Ontario depending on how you define a farm. I was aghast when shoppers at a veggie market didn't have a clue how many farms we have in the province.

"Oh, I'd say there are probably 700," replied a woman in her 40's. "I would have to guess, 950?" Said another. "I'm not sure so I'd guess 1100." "Maybe 400?" Were other answers.

One shopper, when asked how many farms are in Ontario, guessed 900. When the 4-Her looked surprised and raised her eyebrows, the shopper doubled it and doubled it again and then gave up guessing.

People do much better answering food-type questions. On a hot day, the 4-H kids asked shoppers what flavor of ice cream is the most popular one in Canada. Most people guessed either vanilla or chocolate. That's a tough question and I would have guessed chocolate. The kids said vanilla is the top choice.

There were some really tough questions about what family a certain vegetable belongs to. Broccoli, for example, is a variety of cabbage, which belongs to the mustard family. The carrot is a member of the parsley family. The cucumber and squash are members of the gourd family. The peach and the pear are members of the rose family.

The kids asked shoppers in a produce department of a large grocery store to name five agricultural crops grown in Canada. Easy question, right? Wheat, corn, barley, soybeans, oats, hay, canola, sunflower, peas and flax come to mind right away.

Most of the people interviewed could name wheat and corn and then they had to think. They added mostly market garden crops such as tomatoes, cabbage, lettuce and other veggies that they saw displayed around them. Only one gentleman, in his early 60's, rhymed off the big agricultural crops such as the ones I listed.

Now you're probably thinking how do you expect a city person living in a big city to be able to just rattle off some toughie answers about agriculture when they probably have never been on a farm and have no contact whatsoever with farming? That's a good point but the AgVision show is produced in London, Ont. and the 4-H kids doing the interviewing are from a London 4-H club.

If you have never watched the AgVision show on Saturday mornings because you think it's only for farmers, check it out. I know 7:30 is pretty early to be up on a Saturday morning and to be watching a show about agriculture.

The 4-H kids are great. I enjoy watching them and seldom miss the show. It's the only time I have the TV on in the morning. The kids are not the smart aleck type you usually see on the popular television shows. They are our future farmers – maybe.

As for the rest of the AgVision program, it's on the dry and dull side with too many American experts being interviewed telling us how to manage our farms. The Top Managers segments are .... The advice is probably okay – it's just that it comes from good talkers wearing suits who look as if they have never been on a farm.

Maynard van der Galien is a farmer and owns and operates the Old Towne Hall Restaurant and Tea Room in downtown Renfrew, Ont.

Archbishop of Canterbury delivers warning about assisted suicide

Martin Revis

London (ENI) – The Archbishop of Canterbury, Rowan Williams, has warned that a more permissive approach to euthanasia and assisted suicide in Britain could foster an attitude whereby resources spent on the elderly would come to be regarded as a luxury.

"I am certainly not ascribing to the defenders of euthanasia or assisted dying any motive but the desire to spare people unnecessary suffering," Williams said in a speech in London on September 6 to the Friends of the Elderly charity. "But I think we have to ask the awkward question about how this might develop in a climate of anxiety about scarce resources."

The leader of the worldwide Anglican communion suggested that what began as a compassionate desire to help those in pain who longed for death might endanger the availability of and investment in palliative medicine.

The archbishop's comments were seen as referring to proposed legislation before Parliament, which proposes that terminally ill competent adults should be allowed to make a considered request for medical assistance to die. It would also give them a legal right to the maximum pain control available.

No-till crops help ward off global warming

Garry Hoekstra

Many Ontario farmers are saving fuel, reducing soil erosion and improving their soil humus by simply skipping plowing before planting.

In no-till cropping systems, farmers plant seeds directly into soil with the stubble from the last crop still on the surface. The stubble shelters the soil from wind and water erosion. With the soil undisturbed, little carbon escapes from the soil. Plowing would expose the soil to the air, releasing carbon dioxide gas into the atmosphere.

Some gases in the atmosphere trap heat near the Earth's surface, much like glass panes trap heat inside a greenhouse. Agricultural systems both release and absorb certain greenhouse gases. Plants remove carbon dioxide, an important greenhouse gas from the air and convert it to carbon-containing compounds. Much of that eventually returns to the soil as crop debris or manure from animals that ate the plants. The carbon that stays in the soil improves soil conditions for crops and also traps the gas out of the atmosphere. But as microbes in the soil decompose crop and animal residues, carbon dioxide is released back into the air.

Much of the Ontario soybean crop is planted into wheat stubble without tilling the soil. The seeds are planted with a no-till drill which cuts a thin furrow into the soil, drops seeds and closes the furrow again. This hardly exposes soil to the air at all, and most of the soil carbon stays in the soil and out of the atmosphere.

With rising fuel costs it makes good sense to save the diesel that would have been burned to pull the plow – another reduction in greenhouse gas emissions!

This feature was produced with the assistance of the Agricultural Adaptation Council and Kemptville College, University of Guelph

History

Petrus Dathenus (1531?-1588): *Calvinist firebrand*

Bert den Boggende

Unknowingly you may have been influenced by Petrus Dathenus or Peter Datheen, characterized by British author C.V. Wedgwood in her biography of William of Orange as an "irresponsible preacher." According to the Dutch Catholic poet and literary scholar Anton van Duinkerken, he had a "stubborn obstinate" nature. The Dutch evangelical newspaper *Reformatorisch Dagblad,* however, referred to him as a "faithful, zealous chaplain."

Who was this Peter Datheen and why bother with him today?

English-language church histories and encyclopedias generally do not mention him. Even Dutch ones don't devote much space to him. In contrast, the internet has more than 500 hits for this important figure. *CC* readers owning or familiar with the CRC blue hymnal may have seen a reference to him in connection with the Heidelberg Catechism, a reference deleted in the gray hymnal.

This firebrand preacher may be ignored and often forgotten, but there are at least four aspects of this reformer that deserve our attention: his contribution to hymnody, his translation of the Heidelberg Catechism into Dutch and its acceptance in the Netherlands, his publication of liturgical forms, and his involvement in the destruction of Catholic ecclesiastical art (in Dutch the *beeldenstorm*).

Datheen was born in 1531 or 1532 in Cassel in what is now French Flanders. His father was called Pieter Daeten or Daets, which young Peter latinized to Dathenus, which in turn was translated into Dutch as Datheen. Little is known about his youth, except that he entered a Carmelite monastery at Ypres. More than two decades before he entered the monastery Lutheran ideas had penetrated the Low Countries, but now Calvinism gained entrée in Flanders.

Emperor Charles V, however, persecuted these Protestants, some of whom were publicly burned. Their witness sufficiently impressed Datheen, and he converted to Protestantism around 1550. Immediately he began to preach the new faith in West Flanders, but increasing repression made this witness impossible and he had to flee to England.

His stay in England had significant consequences. He married Benedicta, an ex-Clarisse nun. While he made his living as a printer, a Calvinist refugee minister prepared him for the ministry. The superintendent of the London refugee church was John à Lasco, about whom Abraham Kuyper later would write his dissertation. Datheen also began exchanging letters with Calvin. This formative period came to an end in 1553 at the death of king Edward VI and the ascent of Catholic Mary to the throne of England.

Once again Datheen became a refugee. This time he moved to Germany, settling in Lutheran Frankfurt am Main, where city council lent the refugee Calvinists a church building.

As a 1557 letter to the mother church in Emden indicates, Datheen was very busy as the minister of this refugee Calvinist congregation. Apparently he had already achieved some renown, for many in the Netherlands wished him to write something for their spiritual nurture. However, because he "had to be everywhere and because there was no other minister," he was unable to do so.

The letter also indicates that his congregation was not unified; Calvinism did not mean the same thing to every member. Added to this internal conflict there was an external one. Datheen, exuberantly but perhaps unwisely in a Lutheran city, proclaimed that Lutherans held some wrong doctrines. Not surprisingly, Lutheran ministers pressured city council to revoke the use of the church. The end result of these conflicts was that in 1562 Datheen was forced to leave Frankfurt, the city where his only daughter was born.

Soon afterwards he became the minister of another refugee congregation, this time in Frankenthal near Worms.

In Frankenthal he enjoyed a few peaceful years and produced work that contributed significantly to Dutch Calvinism. He wrote the first complete Dutch metric version of the Psalms. Not knowing Hebrew, he used the French examples of Clément Marot and Théodore Beza, as is apparent from the title: De Psalmen Davids en de andere Lofsanghen wt den Francoyschen Dichte in Nederlandschen overgheset (The Psalms of David and other Hymns translated from French poems into Dutch).

It was printed in 1566 in England, and in a foreword Datheen admitted that he had to work fast and that the result was a work of "near untimely birth." Its meter is rough (as Dr. Bert Polman indicated at the Calvin Institute of Christian Worship in 1979, he had "great difficulties in trying to unite the Dutch verbal accents with the musical accents of the Genevan tunes."), the words often raw, and its rhyme elementary. No wonder that the Dutch Renaissance poet Constantijn Huyghens thought poorly of it and later literary critics have followed suit, calling it a most wretched and defective work.

De (Derde) Synode van Dordrecht

The psalter, however, appeared at a time when Calvinists in the Low Countries began preaching openly in the countryside and its directness and fervor appealed to many. In fact, it became so popular that the Reformed Church adopted it at its 1578 synod at Dordrecht.

Other and better rhymed versions of the Psalms were published, including one by Philips of Marnix, the probable author of the Dutch national anthem, but the Reformed Church continued to use Datheen's version until 1773. In fact, some congregations in Zeeland (Oud-Gereformeerden) still use it today. We may assume that it was a blessing to its members. Somewhat grudgingly even Huyghens admitted that its pious members were quite satisfied with it, although he wasn't sure if God would be.

The same hymnal contained a number of liturgical forms, including those for baptism and the celebration of the Lord's Supper. The inclusion may have been because the various refugee churches in Germany felt a need for something of an ecclesiastical system. Already in the early 1550s John à Lasco, Jan Utenhove, whose psalm version was replaced by Datheen's, and John Martinus Micronius had started with liturgical forms and ordinances in London.

In the fall of 1568 about forty ministers and elders met informally at Wesel, near the Dutch border. Under the presidency of Datheen, they drew up a tentative church order which became the basis for the organizational system adopted at Emden in 1571. That system is by and large the system that still exists today in the Reformed denominations in the Netherlands, Canada and the United States.

In Frankenthal he was under the protection of Frederick III, the elector of the Palatinate, whose capital was then Heidelberg. As the blue CRC hymnal states: "In order that the Calvinistic Reformation might gain the ascendancy in his domain, this pious ruler charged Zacharias Ursinus, professor at the Heidelberg University, and Caspar Olevianus, the court preacher, with the preparation of a manual for catechetical instruction." (The gray hymnal is a little more cautious.) The Heidelberg Catechism was published in 1563.

Soon afterwards Datheen translated it into Dutch and published it in his hymnal of 1566. As the blue CRC hymnal indicates, it was through Datheen's efforts that the catechism "became generally and favorably known" in the Netherlands. Indeed, through his efforts the provincial synod adopted it in 1574. Four years later the first general synod at Dordrecht, at which Datheen was a delegate for Ghent, decided to use it as well.

While the catechism may not be used as much in the various Reformed denominations as before, it certainly has made a great impact on those denominations. In passing, it may be noted that Datheen

also used his translation skills for another adopted confession – the Belgic Confession of Guido de Brès.

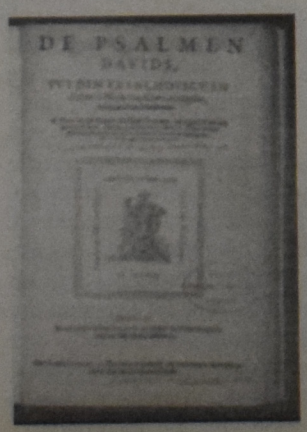
Is it any wonder that Datheen, having influenced Calvinism in the Netherlands on so many fronts, has sometimes been called the Reformer of the Netherlands? His rhymed psalms may not be sung anymore, but his work on the catechism, liturgical forms, and church order is still felt on this continent.

With so much positive influence, why then the negativism stated in the opening paragraph? For that answer we need to turn to some events in the Low Countries.

Persecution of Protestants may have been severe under emperor Charles V, but it was worse under king Philip II, who succeeded his father in 1555. After making peace with France in 1559, he left for his native Spain, never to return to the Low Countries. His regent, Margaret, duchess of Parma, continued his policy until 1564, but political maneuvering by William of Orange and other nobles pressured her to soften the edicts.

Taking advantage of the situation, many refugees began returning, especially to West and French Flanders, the area most influenced by Calvinism. It was in this area also that saw the beginning of the destruction of images.

Scholars have asked why it began there and in 1566. Before 1950 it was generally accepted that the destruction was a spontaneous outburst of popular anger against the government, the edicts, the inquisition, and the clergy. Around 1950 Marxists began suggesting that the textile proletariat was suffering from the famine, which had caused the grain prices to rise significantly. The proletariat's anger was against the rich, who, however, handily maneuvered this threatening economic-social revolution into a religious affair.



The Marxist thesis does not hold, but the economic factor should not be completely ignored. It contributed to the volatility and a provocative suggestion could easily set the area aflame.

Calvin had objected to violent purification of churches, but he was dead. More militant preachers took control. On August 10,1566 Sebastiaan Matte, an ex-monk and one of the returning refugee ministers, held a provocative sermon in Steenvoorde, a few kilometers away from Datheen's birthplace, setting off the destruction of images of the St. Lawrence monastery. In a short time, scores of churches in the area experienced similar destruction, including Cassel, where, according to Flemish historian M. Dierickx, Datheen played a prominent role in the havoc.

On his way to the region, Datheen visited a number of important Dutch cities and in December he would preside at the synod at Antwerp, a synod that decided to take up arms against the Regent. His prominence may explain why the regent Margaret promised a significant sum of money to anyone who could deliver him into her hands.

His participation in the destruction seems to contradict his statement of 1559 in which he, in line with Calvin, warned his fellow believers that opposition to the government was only allowed if it emanated from lower authorities. His actions of 1566 were more in line with those of the French Huguenots, who held that the authority of an unworthy sovereign could be revoked. In 1567 he participated in the relief of Valenciennes, but the army was quickly defeated.

His prominence and militancy made it advisable to flee the country when the Duke of Alba (Alva) arrived in August 1567 (he replaced Margaret in December), and he decided to return to Frankenthal. While some may question the Christian nature of these actions or their wisdom, they do not seem to deserve the negativism that so frequently has attached itself to Datheen. For that we need to turn our attention to 1578.

Datheen's prominence had brought him to the attention of William of Orange; in fact, he did some work for the Prince. Taking advantage of the circumstances, including the death of the Regent, the Prince tried to unify the Low Countries against the Spaniards, which entailed being at peace with Roman Catholics.

Datheen, however, strongly objected to granting Catholics any privileges, arguing that "idolaters have nowhere any rights to proclaim God's Word." He tried to implement his intolerance in the revolutionary city republic of Ghent. Its leaders also promoted a unification policy of the Low Countries, but refused granting privileges to Catholics.

Ghent was not alone in its opposition to the Prince's religious policy, but it was here that Datheen, through his fiery sermons, proclaimed Calvinist dominance, if not theocracy, the destruction of Catholic ecclesiastical art, and contributed to the terror against Catholics of which the revolutionary committees were guilty. It was also in Ghent that Datheen stated that William of Orange was "a Prince, who has neither God nor religion" and who "changes religion as easily as clothing."

No wonder that when the Prince visited the city he made a point to attend a church in which Datheen did not preach. He was angry enough to want to throw this "scoundrel" out of the city.

During this revolutionary period Datheen left the city to attend the synod of Dordrecht (which, as I said, adopted his psalter's content), but it was not until 1579 that Ghent's population had enough of the antics of the ruling clique: it threw the "scoundrel" and other leaders out of the city. Historians have suggested that these antics contributed to the failure of the Prince's unification attempts and have sometimes blamed Datheen for this failure. It is largely in this Ghent context that Datheen acquired a negative characterization.

It is not necessary to relate here his failed attempt to return to Ghent in 1583, his imprisonment in Utrecht in 1584, his numerous wanderings, and his death in Elbing in East Prussia on March 17, 1588. Like so many biblical figures, he was a flawed saint.

While we can be thankful for his work for the church, we hopefully feel uncomfortable with his intolerance, an intolerance that resembles 21st-century Muslim extremism. Yes, our Calvinist heritage is a mixed blessing.

tting Unstuck Arlene Van

The best gift you can give yourself

The only way to compose myself and collect my thoughts is to set down at my table, place my dairy before me, and take my pen into my hand. **John Adams, March 1770**

Keeping a journal will absolutely change your life in ways you've never imagined. **Oprah Winfrey, her website**

I do not know what kind of person I would be today if I did not regularly scribble and scratch my feelings and thoughts onto the numerous sheets of yellow lined paper I always keep within reach. I also cannot image what my health would be like today if the stress and strain of all the things I wrote about in the last decade would still be locked inside my body.

I often wonder what people, who do not write, *do* with all the hard stuff that is part of our everyday life. Where do they put it all? Does it just sit inside them with all its history and mystery? Or is it really like Thoreau once said: "the mass of men lead lives of quiet desperation and go to the grave with the song still in them?"

Those who are interested in journaling do so for different reasons. John Adams wrote to compose himself and collect his thoughts. Oprah Winfrey believes journaling will change one's life in a profound way. Whatever the reason for writing, it is a way to get to know yourself better. The reason I began journaling was to live with more awareness and move through my struggles in a way I can be happy with as well as to make sure I appreciate the good things that come my way.

In a nutshell, my journal has become my companion and best friend. I mean, who else would listen without judgement and criticism to the 'far out' thoughts that keep popping up in my head. Who else would let me rant and rave about the injustices in life without interruptions and suggestions? And who else would always be there for me whenever I decide to sit down and rummage through my brain and heart trying to make sense of what is coming down the pike for me that day?

No one, of course. No human organism, however, well-meaning can respond to my kind of intense dialogue, without interjecting some of her or his own subjective bias. Nor can any human organism mirror back to me everything I write so that I can see myself in a new light. Even my verbal laments to God do not help me in the same way my written supplications do! And so, I keep on journaling and continue to discover surprising aspects of myself that have lain dormant and undeveloped for the better part of my life!

So I strongly believe journaling is the best gift we can give ourselves because it can change our lives for the better. At the same time, for those individuals who are deeply scarred by the pains and sorrows of life, journaling should only be done with the support of a caring therapist. Even then, with the help of God, we can enjoy the song that is in our heart!

Arlene Van Hove is a therapist and a member of the Fleetwood CRC. She can be reached at avanhove@shaw.ca

JOURNAL KEEPING

What is a journal? An account, or record of what one thinks, feels, notices, or experiences.

What are some of the benefits of "journaling?" Time to reflect, increased awareness, and insight, historical perspective, a place to let go.

How to journal? Try to use a theme like anger, serenity, a poem, a quote or saying, pretend you are writing to a best friend.

When to journal? Morning, to start the day with a fresh start, afternoon, a mid-day break to collect thoughts, evening, to review a day's events.

from: **Wellness Reproductions Inc.**

The quiet Dutchman (Part 1)

Ray Hulstein

It all started on May 10th, 1940, just 24 days after my 11th birthday. Standing in front of our home, Dad and I looked up towards the sky, and to our amazement, we saw many planes flying overhead. Looking more closely, we saw the German Swastika on their wings and we immediately knew that the dreaded prospect of war had become a reality.

Normally a quiet man with gentle ways and seldom very angry, my father started to cry, and he shook his fist to the sky to the invaders. He yelled to the sky, and then quickly went inside. When I saw him again, he was transformed. He had put on his old army uniform. It was a few sizes too small, the sleeves a bit too short, and the buttons too tight, but he looked ready to defend his country.

Saying his goodbyes, he presented himself at the local Army Hall. Later that same evening he returned home. The mighty German Army had already entered our town. As history will tell you, the Dutch fought well with the resources available to them, but after 5 days and a murderous bombardment of the city of Rotterdam that killed thousands of innocent citizens, the war was lost. And five years of oppression, five years of terror and five years of the most terrible atrocities began.

For the first few months life seemed not too much different, except for the many German soldiers and their awesome war equipment constantly passing through our streets. But then the first signs appeared of what was to come, what Hitler had planned for our Jewish population. An order was issued that all people of Jewish decent, young and old, were to wear a yellow star of David with the word "Jood" (Jew) written across it.

It was then only that I discovered that I had some Jewish playmates. They came to play with us in the same clothes, the same blazers and the same jackets they always wore – except that now the yellow star and the word "Jood" was stitched to their clothing. Our friends were now set apart from us; they were shown to be different. They were JEWS.

It worked very efficiently for the Germans. They effectively separated them and made them easy to recognize. And soon after new orders followed. Jews were now only allowed to shop at certain hours of the day, they were no longer permitted to attend movies, concerts or any other performances. We, the non-Jewish population, had received ration cards for food, but the Jews received half a ration card and, therefore, half of the food. Within a year, the round up of the Jewish population began.

I remember my parents getting together with some members of our church to talk about the situation. Soon after, the of Jewish Rescue Committee was formed. Several elders of our church become involved. My father's close friend, Arent Jan Smit, headed the committee. It did not take very long for them to go into action.

Extra ration cards were needed to feed those who had gone into hiding. The only way to get the ration cards was to go and get them. So my father, the so-called 'quiet man' and his colleagues went to the Central Distribution Centre. They simply held up the place and helped themselves to this, by now, very precious commodity. This done, they went to the City Hall and the Bureau of Vital Statistics, and, guns in hand, they requisitioned a load of blank passports. These were later used to give Jews a new identity so they could pass as non-Jews.

As the round up continued, more and more homes had to be found that could be used as hiding places. Our home was rather small, for by that time we were already a family of seven children. But my father built a makeshift bedroom for my brother and me in his upholstery workshop. Whenever our bedroom was occupied by "visitors," we two would sleep in the workshop.

The first of our visitors were Mr. and Mrs. Brandon and their 13 year-old daughter Lenie. None stayed very long. Soon they were moved on again to a different location. The Brandon family did survive the war, and lived in our town for a number of years. Our families became close friends and they became "Uncle Louis and Aunty Jetty" to us. Later the Brandons immigrated to Canada and lived in Ontario.

Another couple that stayed somewhat longer were Mr. and Mrs. Van Engelen and their daughter Jo, who was in her late twenties. Her parents were the most friendly and most considerate couple you could find. However, Jo was somewhat spoiled and became a bit of a problem. To survive the war, a Jew could never, never leave the house where they were hiding and certainly never venture into the street. Only in the dark of night could they venture outside for some fresh air and then only on the back porch or at the back of the house.

But Jo, whose features were clearly Jewish, took it upon herself to go for a walk one day. She was sternly warned never to do it again. But to no avail. And then one afternoon she came running into the house extremely frightened. While on the street, she had passed a German soldier who had taken a very close look at her.

Later that afternoon I heard a big commotion in our kitchen, and saw my dad and his friend Arent Jan Smit facing this very frightened Jewish girl. Smit had pushed her up against the kitchen wall with a gun in his hand, and he yelled at her, "If you venture out on the street once more, endangering Mr. Hulstein, his wife and their children and many other people that are trying desperately to save your life, I will come back with this gun and I will personally pull the trigger." Well, that did the trick and Jo was not seen on the street again.

All three of the Van Engelens survived the war. Shortly after the war, Mr. Van Engelen died, and Jo and her mother immigrated to Australia.

Dutch woman wearing star

Despite all the tension and the fear, there were sometimes funny moments as well. One day, our parents had gone out to visit some friends. When I came home later that night, I found the house in total darkness. As I entered the house, a voice came out of the darkness, "Would you be so kind to turn on the lights?"

My first thought that the people we were harboring were extremely lazy, but then I realized that it was the Sabbath, and as Jews they could not work after sunset, they asked me to 'sin' for them by turning on the lights. I got a hearty "Thank you" for my trouble.

Christians usually worshiped relatively quietly in our churches, which was quite different from the noisy worship in a Synagogue. One day, while sitting at dinner with our large family and our Jewish guests, Dad had warned us several times to be more quiet, but to no avail. Finally, getting somewhat exasperated, he said sternly, "Kids, be quiet! Where do you think you are? In a synagogue or something?"

Mother looked horrified that he would say this in front of our Jewish guests, and father just about choked when he realized what he had said. But the situation was saved by our quests, who burst out laughing. They had a good sense of humor and were not easily offended even by what today would be considered a racial slur.

During the occupation owning a radio was forbidden. All radios were to be turned in to the authorities to prevent anyone from listening to BBC broadcasts from London. Dad had found a very old radio and dutifully turned it over and even received a nice receipt for it. But his own radio he kept hidden, and many evenings he would listen to the news from London. Immediately following the news there

Remembrance

would be coded messages such as: "The moon is blue" or "It comes like mustard after a meal."

One evening when Dad had to go out, he asked me to listen for such a coded message, and it did come that night. So the following day he left town for a few days. Later, I found out that an air drop had been made of weapons and blank passports somewhere in a field outside town.

Another night there was a great commotion – yelling and screaming. Peeking through the blackout curtains, we saw the Gestapo at the home of our neighbor, Mr. Westhof.

They had arrested him, but as they escorted him to the wagon, he made a run for it, bolting into the dark night. One of the Gestapo men aimed his gun and pulled the trigger, but the weapon misfired. Then another Gestapo took aim, but that rifle too misfired. Talk about the Lord's intervention!

Mr. Westhof escaped and went into hiding for the rest of the war. He survived. But, unfortunately, the Gestapo then went to his brother's home and shot him instead. Mr. Theo Westhof became the first member of our church to give his life to save others.

As the war dragged on, food became a very short commodity. Thousands of people were without food, particularly in the larger cities along the coast. Thousands of people walked hundreds of kilometers into the coutryside carrying their personal belongings in a handcart or baby carriages. They exchanged their watches, their jewelry, their gold and silver – anything that could be used to barter for precious food. Some had nothing left to barter with and could only beg.

Some came to our door, too, and whenever there was food left we gave them something to eat. I don't think that as a family we were ever really hungry. Dad was often able to exchange furniture, curtain material or flooring from his furniture store for food. Our next door neighbors, also a large family, owned a bakery and always had some scraps of food left.

So Dad and this neighbor came up with a good idea for another food source. Together, they built a pig sty big enough to hold two large pigs. It was illegal to have animals of any kind, whether chickens, goats or anything else that could supply food. We were supposed to starve so that the German Army could eat and survive. But shortly after the pig sty was built, Dad took his bike, which had a double saddlebag, and went to one of his farmer friends who had just the right thing for him – two cute little piglets.

The two chosen piglets were then put in the double saddlebag, one on each side, and Dad headed home. When he was approaching the bridge that crossed the canal, he saw that two German soldiers were stopping all traffic and checking for illegal transportation of food. At the same time, the two piglets in the saddlebag picked that time to start squealing.

Dad had to make a quick U-turn. He went back to the farmer and explained his dilemma. "No problem," said the farmer's wife. She went to the kitchen cupboard and produced a large bottle of pancake syrup. With a large wooden spoon, she smeared gobs of syrup on the piglets little snouts.

"You'll be okay now," she said. "They'll be busy licking their little snouts for a long time and will be very quiet!"

When Dad returned to the bridge, he was not challenged at all and even received a little wave. He arrived home safely with the little pigs, still very busy licking their little snouts.

Several months went by, and the little piglets were not so small anymore. They kept growing and growing, until one day the need for food become such that one of them was chosen for the pot, slaughtered and divided up between the two families. The other was left to grow bigger and turned into a huge ugly beast of nearly 400 pounds.

One Sunday, while we were at church, three men arrived at our home with a wagon. Someone in the neighborhood had informed the authorities about the presence of this large pig. They came to claim it, as it was illegal to have any food-producing animal. They managed to get the huge beast out of the pen and got as far as the road, when the pig decided not to co-operate.

After a short struggle, he got loose and charged down the sidewalk. Two of the neighborhood churches had just ended their worship service and the sidewalk were beginning to fill with worshipers on their way home, clad in their Sunday best. The pig, which was by now very angry, stormed into the crowd of people, knocking them over like pins in a bowling alley.

It was finally cornered several blocks away and hauled away.

Much later, after the war, Dad visited the local prison, where one of the men who seized the pig was imprisoned for his wartime activities, and questioned the man about the pig episode. The man admitted that the pig was never delivered to the proper authorities. It was slaughtered and divided between the three of them.

This story about the piglets, when reminiscing during family gatherings, still brings a lot of laughter.

(*To be continued next issue*)

Intangible Things

Heidi VanderSlikke

Learning to let go

It was supposed to be a relaxing Labor Day weekend at a cottage on the shores of Georgian Bay – a quiet time together before the busy routines of autumn set in. Our daughters, Stephanie and Jessica, intended to be completely moved into their apartment in the city before the weekend.

At the last minute plans went awry, and suddenly they were scrambling to find another place to live. Then came the call that the mother of a friend of ours had passed away. Jack and I would attend the funeral on Monday.

Saturday morning Jack dismantled beds and dressers, the girls carried out their furniture and belongings, and I packed food and necessities for the cottage. I wondered if we should even bother going. At the same time, it seemed more important now than ever to find some family time away from the farm. So Jack pulled the fully loaded truck and trailer into the shop and locked the door. We stuffed the VW from floor to ceiling with our weekend gear, leaving just enough room up front for the girls, then fueled the car and our motorbikes and drove away.

My head cleared with every kilometer we traveled. By the time we arrived at the cottage an hour and a half later, I was relieved that we had come. James and Willene and Jeff (James' best man and a friend of the family) pulled in awhile later. We barbecued burgers, lingered at the supper table, and laughed while we cleaned up the kitchen.

Just before dark, Jack made a campfire on the patio above the rocky shoreline. We sat around roasting hotdogs and enjoying each other's company. Monday seemed blissfully far away. I lay in bed that night listening to the waves on the bay, wishing the weekend would not end.

Sunday dawned warm and bright. We descended upon a little Baptist church in Meaford, much to the delight of the tiny congregation. I sat there in the front row, my heart warmed by the worship, and savored the moment as I looked down the pew at the people I love most in the world. I thought back to the days when we sat in church together every week and wondered where those times had gone.

We spent the afternoon basking in the sunshine. Jeff had to leave after supper. The rest of us strolled through the local marina at sunset, admiring the yachts and sailboats in the evening light. Later we watched an old Star Wars movie on TV, played some cards, and went to bed on time, anticipating Monday.

I got up early and sat in the sunroom waiting for my coffee to be ready. The sun glinted off the tranquil ripples of the bay. Only the distant bleating of sheep broke the morning silence. I wandered out to the patio and tried to read my Bible, but couldn't focus. Jack joined me and the two of us sat there, staring out over the water, saying little.

The girls left almost as soon as they were up. I hugged them tightly, as if it would be many months before I could see them again. We hung around for awhile, then headed home for the funeral, leaving James and Willene behind. I felt oddly as if I were abandoning them. Good grief – what would a pair of newlyweds do with a whole day to themselves? Okay, it was totally unreasonable, but I still had to fight the overwhelming urge to cling to them as if they were helpless children.

We drove home on the motorbikes through the backwoods of Grey County, breathing in the colors and scents of late summer-hills, trees, winding roads, and miles of brilliant blue sky. I did not want the ride to end. But it did.

The church was full beyond capacity. Carolyn had clearly touched many in her quiet, kindhearted way. She died "too soon," someone said. "Before her time," another echoed. Her family's faces were etched with pain as we stood by the graveside. I swallowed hard against the lump in my throat and watched them hug each other, some sobbing quietly, others choking back the tears. No one knows when their family will have to gather like this, I thought.

We drove away from the cemetery and it occurred to me how desperately we try to cleave to time, to loved ones and to life itself – all to no avail, really. Yet we are not helpless pawns on some cosmic chessboard. There is the great mystery of how human freewill works within the sovereign plan of almighty God. Time and circumstance are his creations, and he uses them to move us ever closer to the destiny he has in mind for us, his beloved children.

Now we're approaching Thanksgiving, another weekend to reflect on God's goodness. Maybe the sun will shine and highlight the autumn leaves, or maybe their colors will be muted by overcast skies. Either effect comes from the palette of the same artist. For my part I'll try to enjoy the blessings as they come, and instead of trying to hold them tightly, I'll learn to trust the God who's holding me.

Heidi VanderSlikke lives in Harriston, Ont. Her email: hmvanderslikke@ hotmail.com

Seeing injustice in society

A. A. van Ruler

If you see the poor oppressed in a district, and justice and rights denied, do not be surprised at such things; for one official is eyed by a higher one, and over them both are others higher still.

Ecclesiastes 5:8

Once again, as in Ecc. 3:16 and 4:1, the Preacher talks about the oppression of the weak and the perversion of justice. Earlier he brought it up in the context of the futility of all effort. Your entire life can run dead in the desert of injustice. Here the same theme is raised in the very different context of wealth. Wealth is an empty thing because, among other things, it has often been acquired through injustice and oppression.

The fact that the Preacher raises the issue in two such different contexts is noteworthy. It obviously sticks in his throat.

In this text he distinguishes two sides. First, the human side. This usually means the side of the poor, not just those who have no money, but also those of small significance in the larger concerns of society. Those who are small and have little are oppressed; they do not get their fair share, and ultimately they become victims of abuse and exploitation.

There is another side to the issue – the side of justice and righteousness. These are of concern not just to individuals; they are important in and of themselves. They are of concern to society as a whole.

The Lord God is not just interested in how individuals are treated but he is also interested in how the larger whole is organized. We stand before God's face not just as individuals but also as social beings. So the Preacher does not just talk about the oppression of the poor but also about the fact that justice and righteousness are being perverted.

As he sees it, that is just as bad as the oppression of individuals. All of Scripture, and the book of Ecclesiastes as well, sharpens our awareness of the importance of justice. In our western protestant culture there are many who see it as of secondary concern. It is too outward, too material and too raw a matter. They prefer to concern themselves with inner matters of the heart and the soul. This is more fundamental to them.

Some like to contrast justice and mercy. Before God's face we live purely by grace. Justice has nothing to do with it. Others like to contrast justice and love. These are all notions that arose from different sources during the 16th century but that still reign supreme in some Christian and humanist circles. Justice is felt to be at odds with love and grace.

The Bible teaches the opposite: justice is the heart and soul of grace, the very framework of the house of love, the backbone of God's covenant with mankind. This is why the Bible writers are so sharp when it comes to the question of justice in human society.

They are not then just addressing the matter of justice as if this were their sole concern. Socially and politically justice must be kept in relation to love and grace. We must not see the state as concerned with nothing but the externals of justice. But it is in the sphere of society and the state that the element of justice in God's purposes comes to the fore.

But, laments the Preacher, the poor are suffering oppression and justice and righteousness are being denied. Just look around in your district. It is happening right around you. Not just those higher-ups who are far away are cruel and wicked but also those living around us. Injustice is a fact of daily life.

And if you were one of those high officials, would you do any better? To bring it closer to home: somewhere on a miniature scale you too are one of the higher-ups, you too have authority of some sort. Can you say that in all that you do you are embodying justice and righteousness? That you never in any way oppress one of your fellow human beings?

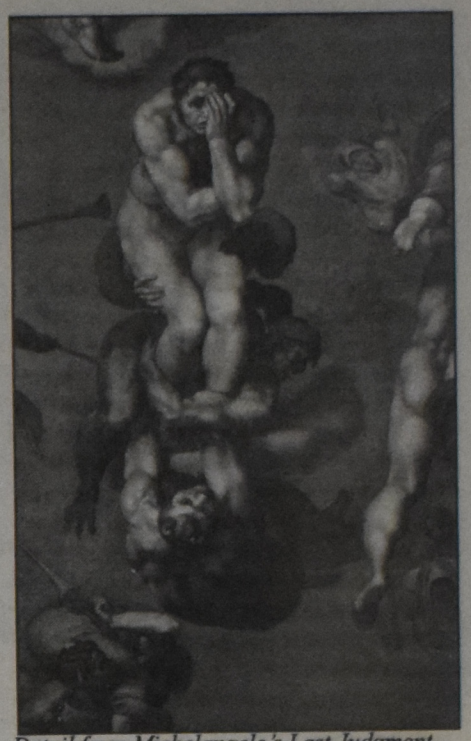
Let's not act too shocked about injustice and oppression, says the Preacher. To be a human being is a tremendous thing – also a tremendously difficult thing. Especially if you possess power. And we cannot do without officials. Even in a communist society or in a labor union there are higher ups. They carry most of the responsibility or possess most of the know-how. There's no denying it: they have power. They have say-so, authority. They decide what will happen. But they are people like us.

Moreover, they are part of a group of people who are with each other. They watch each other. The one spies on the other. Wherever people come together there is envy, even among the higher-ups. They compete with one another as in a contest. Whether it's about promotion, about defending their own territory or about who carries the most weight – these are all things that are not evil in themselves. But as they work themselves out in society, they produce all sorts of evils. Competition among those who have power in society easily leads to corruption.

We must not in this day and age, I believe, think first of all of bureaucrats and politicians in this connection. They are pilloried enough. Nor must we first of all think of labor unions and CEOs. All of them, I'm sure, will recognize themselves in the mirror that the Preacher holds up to us.

But it's a mirror that we must all look into. Each and every one of us have some power, and we all keep a jealous eye on others. We may mean well, but when we get a chance to elbow someone else aside, we find it hard to pass up the opportunity. This is true even of the most religious and most idealistic persons. Hiding inside each and every one of us is a predator.

Hierarchy does little to offset this situation. We put one person over another to supervise their actions. Usually that works well, but even hierarchies are prone to corruption, even especially so. And over them a higher one eyes them in turn, says the Preacher. They keep an eye on the others to supervise them, but they also compete with them. And then corruption soon follows.

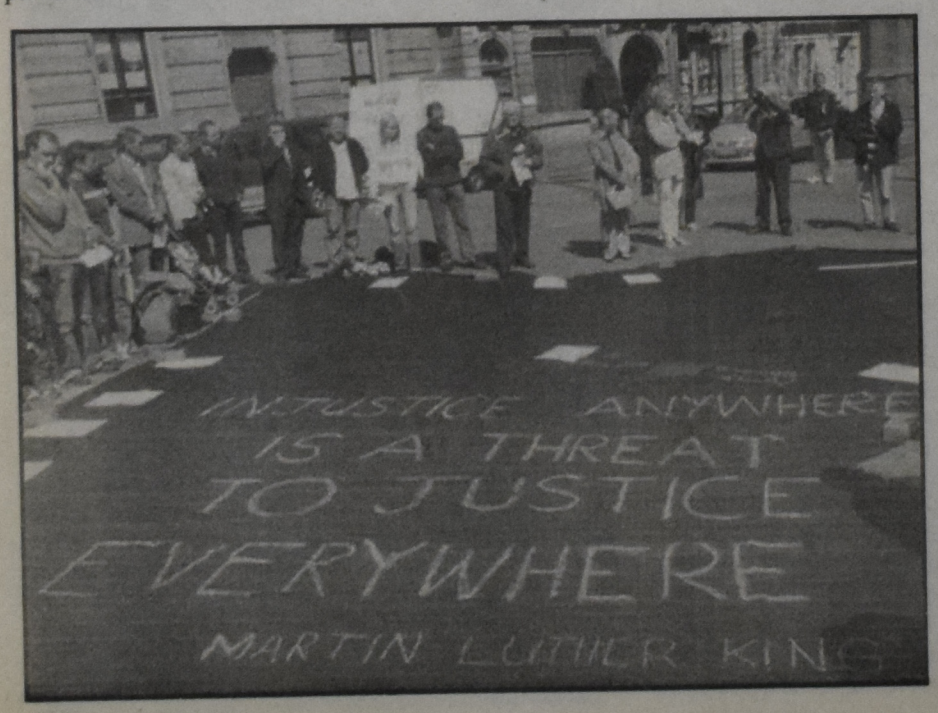


Detail from Michelangelo's Last Judgment

If this is true of the higher-ups, what hope is there for justice and for the individual? They are abused and oppressed. Don't you see the connection? Therefore, don't be surprised about that oppression and injustice.

The Preacher doesn't go on to insist that we must do more, such as combat injustice. Here he is playing the role of observer. He is simply looking at things. This brings a certain wisdom with it: seeing how things are interrelated, he is no longer so startled and shocked by them.

This is helpful. We must begin by seeing things realistically, soberly, as they are. Then we see what it means that we are part of a fallen humanity and society. Evil has wormed itself deeply into our existence. If we underestimate its power, we will stumble and fall. To see reality as it is is the beginning of liberation.



Utopias of historical progress cannot seduce those who believe in Christ. Utopias are the straws to which those cling who have no real hope; utopias are as unattractive as they are incredible, for those who know what real hope is. Utopias are not a consequence of true hope but a poor substitute for it and therefore a hindrance and not a help. The hope that is in Jesus Christ is different from all utopias of universal progress. It is based on the revelation of the crucified one. It is, therefore, not an uncertain speculation about the future but a certainty based upon what God has already revealed. One cannot believe in Jesus Christ without knowing for certain that God's victory over all powers of destruction, including death, is the end towards which the time process moves as its own end.

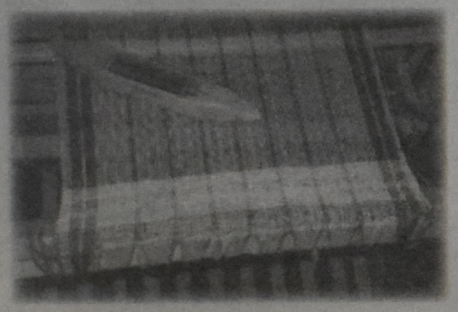
... Emil Brunner, The Scandal of Christianity

The Creator

Christopher DeVinck

My father weaves wide, Aztec-like, Mexican-like beautiful wall hangings. In 1929 he built a weaving loom the size of a piano, made from oak and his imagination.

The loom sits in the living room, before the large front window. No one in my family ever has trouble finding a gift for my father: skeins of wool. For many years he wove mohair scarves. Today he weaves wool thread back and forth hundreds of times with his weaving shuttle, and creates even designs that demand precise calculations: the various numbers of movement between the threads. He creates the design in his head, does the calculations in his head, and memorizes each numbered execution.



Click clack. Click clack. I hear the machine in motion as my father pushes the foot pedal he designed which keeps the loom in action.

Often, when I visit my father, one of the first things he will say is, "Did you see my newest weaving?"

He will take me to the loom, or to his office and unfurl a four-foot mat, good for hanging, or using as a fancy throw rug, surely something unique and created with his hands.

If, when I visit, and I am alone with my mother she will ask sometimes if I want to read one of her latest poems. My mother is one of the most distinguished, American poets. I pick up a piece of paper and read a poem called "Writing."

Black ink
on the white field of the pages;
Letters linked into a pattern
into a chain of dark flowerets.
What does it mean in the end?

No more than the scrawl of the spider
at work on its netting;
No more that the zigzags of the water bug
racing over the skin of the pond.

Yet, over and under the lines
one hears a measured living breath
Easing itself into a kind of music
and the sound lingers
and the text sings.

I know the joy of the craftsman displaying their wares: my father the weaver; "Here is a scarf;" my mother the poet, "This is what I have written this afternoon."

There are three pears in a wood bowl on my kitchen table. They are solid, fresh, the color of wet sand. I like to eat a pear in the afternoon when I am thirsty and a little hungry. I bite into the side of the pear and suck the juice. Sweet pear. Beautiful pear.

Where did this pear come from? Who planted the tree? What is the name of the farm? What is the name of the man or the woman who pruned the trees and harvested the fruit?

When I was a child, I met Antoine. I was with my parents visiting friends, and they introduced us to Antoine. He was tall, like a grandfather clock. His beard hung like fleece from his smooth face. He was Russian and spoke little English.

While my mother and father spoke about music and books with their friends, Antoine, who looked bored, waved me over to his lap, and then he tugged on his beard a bit, inviting me to do the same. I pulled his beard, and when I did, his face smiled. When I pulled a second time, he frowned. Pull. Smile. Pull. Frown. We laughed and laughed.

He then gently placed me on the floor, extended his hand and he brought me to his room. On his night table were bits of shavings and wood, a little hammer, a small saw, and loose string. Antoine reached across his table and picked up a toy. He had carved a little clown. The clown's arms were extended over his head and holding onto a little string extended between two pieces of wood, held together with a little brace.

If someone squeezed the little pieces of wood, the clown popped up as if it was doing an acrobatic movement over a high wire. When I saw the clown swing over the rope I clapped. Antoine smiled, and proffered the toy in my direction. He showed me how to work the stick, and then I too made the clown dance and wiggle over the string again and again.

When I finished, I lifted the toy back to Antoine, but in the universal language he smiled, and pushed the toy back into my hands.

Who made the chair where I sit as I write? Who cut the glass for the windows in this house? I'd like to thank the people who built my car, glued my lampshade, painted the lawnmower, picked the red watermelon in the refrigerator. Who built the refrigerator? Have we lost a sense of gratitude in our product driven world? Do we no longer care who bakes our bread?

As my mother wrote in her poem, "one hears a measured living breath." How nice to know it is her voice in the poems that I read. I like knowing the weaving draped on the living room chair was created with the hands of my father. And no toy has matched for me the wooden, dancing clown that the old Russia made in his little room of shavings and dreams.

We can more fully divine the universe if we know the name of the creator.

My window seat

Mendelt Hoekstra

Running with Terry Fox

This month celebrates the 25th anniversary of the first Marathon of Hope. Terry Fox, born in Winnipeg and raised in Port Coquitlam, British Columbia was a regular kid with an irregular spirit. The night before his right leg was to be amputated due to cancer, his basketball coach showed him an article of a man, also an amputee, who ran the New York City Marathon. As we all know, Terry Fox then decided to run from one end of Canada to the other, a feat most people with two legs would not attempt – not even in a car.

Terry's journey took him from eastern Canada to near Thunder Bay before he had to stop due to the cancer spreading to his lungs. He had run a marathon distance (42 kilometers or 26 miles) every day for 143 days.

At times, television or radio shows will have a debate on who was the greatest Canadian athlete. Even names like Gretzky, Orr and Jenkins have difficulty coming close in achievements to Fox who did all that running on one leg.

Last year, over 4800 schools in Canada held a Terry Fox Run for cancer research, a number representing one out of every three schools in the country. While towns in Canada all hold their Terry Fox Run on the same Sunday in September, Canadian schools hold their Terry Fox Run on separate days – they traditionally do not coordinate the dates. In 2004, over one million Canadian students walked, ran, or wheeled in the Terry Fox Run.

To commemorate the 25th anniversary of Terry Fox's Marathon of Hope, The Terry Fox Foundation asked every school in Canada to host a Terry Fox fundraising event simultaneously on Friday, September 16, 2005. In the same way the country cheered for a young Canadian 25 years ago, this country cheered for its youth once again. Over 3.3 million children participated across Canada, including Prince Edward Island who had 100% of their schools participate. All these children were running to commemorate something that happened before they were even born.

In 1980 Terry's dream was that each Canadian give one dollar for cancer research. Had that been the case in 1980 he would have raised 24.4 million dollars (Canada's population in 1980 was 24,398,000). Little did he know that just 25 years later more than 360 million would have been raised and that more than 50 countries would hold Terry Fox runs every year.

Canadians are especially attracted to Terry Fox, his legacy and his memory. He became the youngest person to be made a Companion of the Order of Canada, our country's highest civilian honor. When the CBC asked who was the greatest Canadian, Terry came second only to Tommy Douglas, who was credited with being the founding father of Canada's health-care. Most people who participate in the annual Terry Fox Run feel that they are tangibly helping the cause of cancer research with the hopes of finding a cure.

In March 2005, the Royal Canadian Mint fittingly issued a Terry Fox one-dollar coin. His remarkable stamp on our culture reminds us what the human spirit can accomplish. Author Marianne Williamson writes: "Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond all measure. It is our light, not our darkness, that most frightens us. We ask ourselves, "Who am I to be – brilliant, gorgeous, talented, fabulous?"

"Actually, who are you not to be? You are a child of God. Your playing small doesn't serve the world. There's nothing enlightened about shrinking so that other people won't feel insecure around you. We are all meant to shine, as children do.

"We were born to make manifest the glory of God that is within us. It is not just in some of us; it's in everyone. And as we let our own light shine, we unconsciously give other people permission to do the same. As we are liberated from our own fear, our presence automatically liberates others."

Terry Fox surely did this.

Mendelt D. Hoekstra is the founder and director of the Music Therapy program at Bethesda, an organization owned and operated by the Mennonite Brethren Conference of Ontario, that supports adults with developmental possibilities. He lives in Vineland, Ont. with Marisa and their two children.

Review

A finished film about an unfinished life

Harry der Nederlanden

Summer's over. For at least three months the theaters have shown almost no films that I wanted to see, much less review. The last month has brought a half-dozen that sounded promising from the reviews I read, but, I confess, I tend to save my spending money for books.

I chose to see *An Unfinished Life* and review it because I figured the other two that were on my list – *A History of Violence* and *Lord of War* – probably wouldn't appeal to Rose, my wife. After seeing the trailers, I suspect they wouldn't appeal to many *CC* readers either. However, they did get considerably better reviews from the big name critics than *An Unfinished Life*.

Nevertheless, despite the weak reviews, I daresay most *CC* readers will like this film very much. Although I can see why some critics dismissed it as formulaic and predictable, the film still struck me as moving.

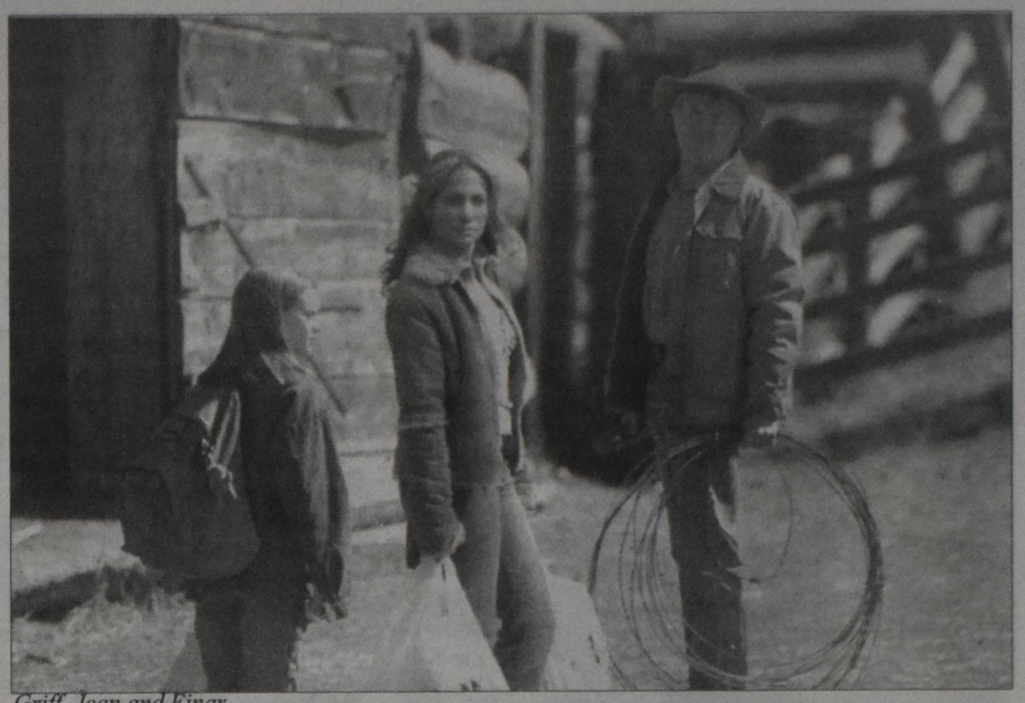
All the ingredients are there: great scenery, excellent acting (even Lopez is pretty good), a good – if predictable – storyline, life-affirming themes, humor, love and friendship, and even a bit of rough justice. In fact, there are even guns, a horse, a big bear, a cow and a barnful of cats. What more can you ask for in a movie?

But all these ingredients are not just tossed in helter-skelter by a committee to draw an audience. The story and its themes fit together into a tightly constructed, neatly interlocking whole.

That's probably what turns many critics off. At one time the well-made story used to be admired. Nowadays, however, too much artistry deployed to tie the different threads together into a classic story with a satisfying ending is more apt to bring contempt. Life is not like that, the critics say, so neatly packaged and unified.

That's quite true, of course. But at one time to have an integral, unified, stable life was considered an attainable ideal. It was called having character. The current wisdom suggests that there is no unified, stable self. We are protean creatures. *An Unfinished Life*, I think, explores that notion.

The story begins with two sets of people far removed from one another. There's a crusty, grizzled old rancher named Einar Gilkeyson (Robert Redford) living on a dilapidated ranch in a valley somewhere in Wyoming with a crippled old cowhand called Mitch (Morgan Freeman). And there's a young mother named Jean (Jennifer Lopez) and an eleven-year-old daughter named Griff (Becca Gardner) who live with an abusive boyfriend. When the story begins, Mom already has a black eye. (No swelling, though: you don't want to mar Lopez's face too much.)



Griff, Jean and Einar

But there isn't just geographical distance between them; there is pain and grief and anger. They are all lives that have run stuck, that are turned in upon a deep wound. The immediate reference of the title is to the "unfinished life" of Einar's son, who died some ten years earlier in his early twenties and who is buried on a hill overlooking the ranch. But each of these lives is unfinished in some way. The story, we realize quite early, is about how these people are brought back together. It is a paradigmatic story about healing, forgiveness and reconciliation – an Oprah Winfrey story, the critic may add with a sneer.

Even if you're not a film buff, you'll probably recognize similarities to several other movies. It is true that the film covers familiar territory in tried and true ways – but it does so by design. In a sense, this is precisely what the film is about – the tried and the true. How do they fit into a throw-away society that celebrates change?

The ageing Einar and his crippled friend and cowhand live in separate cabins on a ranch that is straight out of the Old West. However, the cattle have been sold off, and all that is left on the ranch is a milk cow, a horse named Jim, a barnful of cats and a pickup that doesn't always start. The two men are just living day-to-day; in fact, they are essentially living out their remaining days. Mitch, crippled with pain from being mauled by a bear, even raises the question where he's to be buried.

Their days have settled into a routine. The first thing Einar does every morning is to bring breakfast to his crippled cowhand in the next cabin, give him a shot of morphine in the rear to dull the pain, and administer a back rub on his scarred black skin. A very intimate gesture. He regularly visits the grave of his son, sitting down on an old chair placed there for that purpose, and he tells his long-dead son the day's news. Clearly he has been repeating this routine for many years.

Einar and Mitch

Then one day into this settled life walk mother and daughter – his daughter-in-law Jean and a granddaughter whom he didn't even know he had. The girl is named Griff, after his son. He is not at all happy to see Jean. He has always blamed her for his son's death, in an automobile accident. She was driving. Jean returns to the ranch only because, after running from her abusive boyfriend, she has no place else to go. Her being here is painful because Einar blames her for the death of son, father, husband, but also because she still blames herself.

You don't have to be gifted with ESP to know where this story is going, and it follows its path toward forgiveness and reconciliation at a deliberate and even gracious pace. But I admit I tend to like films that unfold slowly.

Although the film works with stock themes and stock characters, the people come alive and we care for them. In the middle of the story is a huge bear, the bear that almost mauled Mitch to death a year earlier. The bear is very much a real bear but it is also very much a symbol, one might almost say an allegory. Just as Mitch feels it necessary to face his bear and the fears that go with it, so the others, too, must face their bears.

The symbolism is almost too explicit. We no longer like things to be made so plain, so simple. It's – well, old fashioned. It's old fashioned to think that there's such a thing as human nature, permanent values that will stand you in good stead all your life, and that a stable character is something to aim for.

Einar and Mitch reflect the ruggedness and durability of the landscape around them. The landscape is that of the foothills, mountains and badlands of Alberta. To exist in that environment, one must take on some of the hardness and ruggedness of the landscape, and some of the same durability. These are men who have stuck by the old ways. Loyalty is built deeply into their character. What makes this rancher act like a nurse to his former ranch hand? It is more than guilt, it has to do with loyalty. What employer in our society would allow himself to be turned into a nurse for one of his injured employees? These men hold onto the past and onto each other.

Those same virtues, however, cause Einar to hold onto the memory of his son and to his pain and his hostility to the person he blames for the death of his son. Those same virtues also make it hard for his granddaughter to understand him. He is as alien to her as the man on the moon. At one point, the young girl concludes, much to the merriment of the two men, that they must be a gay couple.

So the film points to reconciliation on several levels, not just between grieving father and daughter-in-law, grandfather and granddaughter, and within each person with their memories of the past, but also with what is wild, with what we don't understand, with what doesn't yield to our infinitely malleable culture.

The film itself adopts some of the same archaic, enduring values of the characters at its centre. It unwinds a lot like an old-fashioned allegory. That's not an art-form dear to modernists and postmodernists. It is, I think, something that *CC* readers will understand more easily.

In fact, on an abstract level, the whole film can be seen as a meditation on an old way of reading. In Augustinian allegory, the hard work of reading and understanding was to penetrate the hard outer shell to get to the core of enduring meaning. Nowadays, it's the notion that there is anything permanent and enduring, even when in plain sight, that poses difficulties.

The film raises the questions, How do we open up to what is closed? And: How do we bring permanency and durability back into our glib lives?

Gazeti Daktar: *a doctor's newsletter*

Rob Greidanus

It has been an emotional rollercoaster these last two weeks at Kapsowar Hospital. I just finished being on call five out of six nights.

My call started in dramatic fashion with an intentional organophosphate (pesticide) overdose being sent directly from outpatients to men's ward. This young man, aged 15, had the classic findings of excessive secretions – abundant sweating, salivation, diarrhea, and muscular spasms. The most pronounced finding was his florid pulmonary secretions that made him appear to be drowning in fluid. His pupils were pin point and he was unresponsive as I rushed in to see him.

Thankfully his secretions responded to atropine in repetitive aggressive doses. I think we used up the entire hospital supply of atropine, but were able to see him through this life threatening suicide attempt.

The next day he was able to communicate to us the severe stressors that had led him to try to end his life. He was recently orphaned and was trying to get by doing menial jobs to look after his two younger siblings. Finances were limited and his only older sibling was married to a man who did not see it as his responsibility to look after his orphaned in-laws.

The boy regretted his impulsive act and responded better than expected to counseling. Others from his church were contacted by the hospital's chaplain and came to his assistance. He left the hospital committed to go on living and had a new group of supporters at his side.

Maternity ward provided most of my excitement this week. It started with one of the most exciting and joy-filled caesarian sections I have ever done.

A young lady presented near term with suspected twins. She already had three children at home, and an ultrasound earlier in the pregnancy suggested she was carrying more than one. She disappeared to follow-up until this week, when she presented in labor. Exam suggested a malpresentation so we proceeded with surgical delivery.

We were all excited as the first boy was delivered. Next to be delivered was a girl. I went to remove the placenta and lo and behold there was one more baby. Another healthy boy was delivered. With these triplets, her family doubled its size in less than five minutes!

Amazingly this small lady carried them all until a week before her due date. They were all over four pounds and did very well in hospital over the next few days. Thankfully she had lots of family support to help her care for all these children.

My week of obstetrical excitement was not to end there. A single expectant mother was brought to hospital by a neighbor who found her seizing at home. On arrival she was still having seizures which were quickly stopped with i.v. valium. Her blood pressure was markedly elevated at 240/120.

To the best of our knowledge, she was near term (her due date) and appeared to be in labor. Assessment of the fetal heart revealed late decelerations consistent with fetal distress. We quickly prepared her for surgery and the anesthetist chose to use a general anesthetic. However, to add to the challenge she had dwarfism (an achondroplastic dwarf) with a very short, thick neck. He had great trouble intubating her and her oxygen levels dropped temporarily. The oxygenation temporarily improved, so I delivered her baby as fast as I could.

This baby boy was indeed stressed with thick meconium, poor tone, and suboptimal respiratory effort upon delivery. Thankfully, he responded well to resuscitation after a few minutes. As I was finishing up the surgery, the mother's oxygen levels dropped again. The anesthetist felt the tube was likely in too far because of her short neck and tried to adjust it. Unfortunately, this produced vomiting and some aspiration and compromised her oxygenation even further. He then tried to start waking her up as I was nearing the completion of the surgery. As the anesthetic lightened she started seizing once again and her blood pressure went through the roof.

I sincerely thought we were going to lose her at this point. By God's grace, and with the help of phenobarb, valium, and hydralazine, we finally got her blood pressure and seizures under control. The staff managed to eventually find some magnesium sulfate (the drug of choice for eclampsia) for ongoing treatment over the next 24 hours.

This drug is excellent for controlling seizures in eclampsia, but usually the levels need to be monitored very closely. Giving too much can cause renal failure or breathing to stop and not giving enough can cause seizures to return. Our only crude method of monitoring it here is to frequently check respiratory rate, urine output and reflexes.

I spent much of that night checking on her and assessing all of these. She remained minimally responsive for almost 24 hours and so I became concerned she had suffered brain damage from the extremely high blood pressure or lack of oxygen during the surgery. Thankfully, she gradually woke up.

Amazingly, she appears to have no neurological deficits, only amnesia of this entire event. The last thing she remembered was going into labor at home and having a headache. She had no one to give her a ride to hospital, so was going to her neighbor's house when the seizures started. That was when her day of her amnesia started and our day of drama began.

I am pleased to say that both she and her healthy baby have since been discharged in good condition.

Saturday, two days after dealing with this case of eclampsia, I admitted a primigravida with pre-eclampsia near term. She had no worrisome symptoms of toxemia (headache, visual disturbance, liver tenderness, or hyper-reflexia), but had a blood pressure of 160/105 that only came down slightly with bed rest. Her cervix was not favorable for induction and misoprostol (the only prostaglandin for cervical ripening and induction in Kapsowar) was out of stock until Monday. We therefore admitted her for bed rest and did frequent assessments of her blood pressure and fetal heart rate.

Sunday night she started having contractions and appeared to be in early spontaneous labor. Her blood pressure was still stable, but when the midwife went to assess the baby's heart beat it could not be heard. A quick ultrasound confirmed our worst fear – the baby had died. The mom continued to have strong contractions, but to make matters even worse ended up with an obstructed labor.

Monday night I did a caesarian section to deliver her son who never lived to take his first breath outside of the womb. If only we would have been able to predict this horrible outcome then I would have chosen to do her surgery 3 days earlier. I wrestled with this thought for the next few days.

Tuesday morning, hours after this emotional delivery, I was awakened after just a few hours sleep by a phone call from children's ward. A young child of two years had suddenly stopped breathing and they were starting resuscitation. This girl, Mercy, was one of the first admissions I had at Kapsowar six weeks ago. She had fallen into a large pot of boiling chai (Kenyan tea) and had extensive burns of about 40 percent body surface area. She had improved in hospital and had already survived life threatening sepsis, extensive skin grafting, and seemed to be heading towards recovery.

Mercy's mom, Salome, was well known to me as well. She always had a beautiful warm smile to greet me with on rounds and was faithfully beside her daughter these last six weeks. Her husband had left her a few months prior and refused to support her during this time of need. Despite all of this, she seemed to carry on with an attitude of joy and hope.

Mercy was found to be profoundly anemic by my colleague the day before (Hb of only 5 – less than half of the normal level) and a blood transfusion was ordered. For unknown reasons, but what later was determined to be a nursing oversight, this order was never processed. Apparently during the night, she also developed a fever which was not reported to me or my colleague.

In retrospect the diagnosis was likely recurrent sepsis with hypovolemia, a potentially treatable condition. Salome awoke this Tuesday morning to find her child not breathing. I was called urgently and ran to the hospital in the rain, nearly falling in the mud on a couple of occasions.

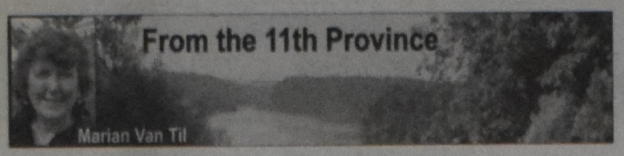
CPR was already underway when I arrived. I noticed the bag valve mask they were using was not hooked up to oxygen and the mask was much too small (neonatal size). After hooking up the oxygen and changing the mask, I desperately tried to resuscitate this child. Salome looked on as we tried epinephrine, atropine, and basically everything we had to see if we could get her daughter's heart to beat again. Unfortunately, we were unsuccessful and painfully had to terminate our efforts.

Salome ran out of the ward weeping loudly. The other mothers on the ward, who had become her new family and support group over the last few weeks, ran behind to console her.

Salome now had to deal with this incredible loss, as well as an enormous bill from Mercy's six- week stay in hospital. The hospital normally does not allow a deceased body to be released for burial until the bill

Continued on p. 19 ...

Opinion



The legacy of Huey Long

Since writing my last page here a month ago, things have changed in the Southern U.S. Perhaps in the rest of the country as well. And perhaps irrevocably. The culprit, of course, was the ferocious Katrina. And now Rita as well.

While one can hardly ignore the aftermath of a watershed event like Hurricane Katrina (no pun intended), I nevertheless hesitate to write about it at this late date, other than to assure readers that it hasn't passed me by. (Indeed, it's likely that even if one made one's home in a remote cave, news of the sinking of New Orleans would have reached that subterranean home by now. Osama Bin Laden, in whatever cave he's in, has most certainly heard about it, and may still be rejoicing.)

I've read and seen on television and on the Internet – and am still reading and seeing – countless news stories, editorials, columns and blogs on many aspects of Katrina and its consequences. I claim no startling additional insights. There are, however, three things I'd like to say:

First, I'm sorry that the issue became, and still is, so ardently political. (I haven't seen much evenhandedness in the blame-laying.)

Second, I'm even more sorry that it was turned into a racial issue (I don't think the evidence supports that, and the allegations have only served to create racial tension that wasn't at first there).

Third, far from politics and race – healing wounds of politics and race, in fact – I'm sorry that the mainstream media did not allow their viewers and readers to see the profound impact that faith in Christ is having in the lives of both hurricane sufferers and those who were, and are, ministering to them.

The couple of exceptions I saw to the lack of reporting of that part of the story appeared on Fox News, that scourge of so many of the educated and enlightened. (There's a big difference – or should be, anyway – between *reporting* news stories and the *opining* about the news on the part of talking heads and editorialists. From what I've seen, CNN and the *New York Times*, et al, are no less biased from their left-of-center perspective than Fox News is from its right-of-center position. All the media act as if they have an axe to grind these days; how that is received depends on whose axe you don't mind hanging in your own shed.)

It seems to me that fairminded Christians should be able to agree that the U.S. federal government (read: George W. Bush) was far from the only culpable party in the post-Katrina fiasco. As you all undoubtedly know by now, New Orleans, beneath its dazzling Party Town facade, has long been a dysfunctional and politically crooked city. Ditto for the state of Louisiana.

Huey Long's notorious corruption is still alive and rather well, thank you, in bright modern guises in Louisiana. "Kingfish" Long (b. 1893) governed the state from 1928 to 1932, and then spent a few years in the U.S. Senate until he was assassinated in 1935. Politically, socially and spiritually, his legacy isn't dead.

Long was not one for "small government." He instituted an impressive series of public works in Louisiana, paid for through taxes on corporations and their wealthy owners: he paved roads, began a medical school at the University of Louisiana, provided free textbooks to children and night courses to adults, and provided loads of local "pork" in exchange for votes. He was, too, what we'd today colloquially call a control freak. He needed to be Sugar Daddy to the poor, to have his hand in everything, everywhere. (He intended to run for President and was convinced he'd win.) So he made sure that his own people controlled every level of politics, often bypassing the state legislature to do so. To keep control, bribes were the order of the day. Graft became rampant.

Long's nefarious finagling on behalf of himself, his friends, and the people of his state endeared him to his constituents, most of whom were rural poor. Long was a high school drop-out who put himself through the University of Oklahoma and Tulane Law School. His own poor beginnings fueled his radical populism and his despising of corporate America and Wall Street. Understandably, both his corrupt dealings and his hatred of the rich created enemies.

Long's proposed Share the Wealth program (whose slogan was "Every man a King") would have used the government to confiscate and redistribute the massive wealth of the privileged few, whom he saw as parasites who were grabbing more than their fair share of wealth and resources. (The fact that he himself soon lived like a King was irrelevant – or justifiable in his own mind.) Long wanted the federal government to guarantee a minimum $5,000 income to every family (a sizable income at the time), and to cap annual incomes at $1 million, legacies at $5 million, and private fortunes at $50 million. And he wanted a guaranteed old-age pension for everyone over age 60 (forerunner of Social Security).

Long supported Roosevelt for President in 1932 (and Roosevelt's public-works attempts to help the poor during the Depression). But when Roosevelt failed to appoint Long to a federal post, Kingfish turned against the President. Roosevelt later privately said of Long (not without cause), "He is one of the most dangerous men in America."

The Internal Revenue Service eventually caught up with Long, and so did the Louisiana Senate. He was impeached for bribery and gross misconduct, but his conviction failed by two votes. There is controversy even about his assassination. He was purportedly shot by Carl Weiss, son-in-law of Benjamin Pay, a judge and long-time enemy of Long's. Long died two days later, perhaps because he received incompetent medical care. Weiss, however, was immediately shot dead by Long's bodyguards. But several witnesses insisted that Weiss had no gun, and had only punched Long (a story supported by Long's bruised lip when he went in for surgery). Long's own bodyguards may have accidentally killed him.

That brief history of Huey Long and his place in Louisiana society allows one to draw a few lessons, even after all these years, from local reactions and expectations during and after Katrina. While things are not as bad as they used to be, a culture of elected officials and law enforcers who use state and local government to serve themselves and their friends is still deeply woven into the fabric of Louisiana politics. While many people are tired of it, and, in fact, New Orleans Mayor Ray Nagin was elected as an outsider who pledged to stem the high and long tide of corruption, that culture of graft is not going to quickly disappear.

That worries me. When the billions of promised federal dollars flow south, as they already are flowing, who will be held accountable for how that money is used? Everyone's going to want to eat cake, and few are going to want to admit how many pieces they've taken.

Mayor Nagin, though apparently honest himself, seems not to have either the political savvy or administrative skills necessary to overseeing the massive rebuilding of New Orleans, a rebuilding that must also be a fundamental reworking: a transformation, in fact, that will require not just a radical change in not just things but in *people*. Indeed, a radical conversion – individual and corporate – is what's needed. We would all do well to pray for the Spirit's initiating of such a conversion. (Christians were not absent in New Orleans – and more have come to the Savior since the hardship of the hurricane. But we all know how difficult it is to stay wholly unconformed to the world in such a place.)

If many Southerners (when compared to, say, Easterners or Californians) are pull-yourself-up-by-your-own-bootstrap types, and advocates of states' rights and contained federal government, Louisianans – and most especially New Orleanians – are not. Their long history of exchanging votes for living on handouts and bribes in (and in modern times, all manner of public money as well) has reinforced an atmosphere of moral apathy and the shirking of personal responsibility. It deadens the spirit and eventually makes people more and more incapable of answering for their own lives, and for the rightness or wrongness of their own actions.

Movie based on the life of Huey Long (1893 - 1935), available on DVD.

There may be a relation between that fact and the fact that many poor people in New Orleans were seemingly paralyzed by inaction when they still had the chance to act. Lack of private transportation does not automatically translate into staying put and helplessly awaiting rescue or death. But nor should voicing that lessen our compassion for the suffering of those who could not or would not act.

Of course government on all levels must take the needs of its citizens, especially the poor, to heart. Compassion for the poor means giving real help. But whether real help means allowing people to live entire lives and generations on public assistance without having to account for how they use it, or without the able-bodied being required to work in exchange for that help, is the question. St. Paul told the Thessalonians that "If a man will not work, he shall not eat." Paul was actually talking about fellow brothers in Christ, and he lived by that rule himself. I suspect that many liberal-minded Christians today call Paul's kind of "tough love" (both in- and outside of the church) as draconian. But should we dismiss it as such?

How to best help the poor among us is a serious question that's been asked many times in many circumstances. But it now needs a far better answer than it's been given in the last decades, not only in Louisiana, but throughout the U.S., in Canada, and around the world.

Marian Van Til worked for Christian Courier *from 1984-2000, and preceded Harry der Nederlanden as its editor. She now lives in Youngstown, NY; she may be contacted via e-mail at <mvantil@adelphia.net>.*

Gazeti Daktari ...continued from p. 17

has been paid. Evading payment of hospital bills has almost closed Kapsowar hospital to bankruptcy in the past and so they have become quite strict on this.

With no husband and little close family to help her, the chances were small that Salome would be able to come up with the money in the next few days. I discussed the situation with the financial department. They informed me that the hospital has only a small account from donated funds to help people like this and that it would be unlikely that they would be able to forgive this large debt. They also said that most likely the family would not return to claim the body and would skip out on paying the bill.

My heart ached as they told me this. How would she have a sense of closure on her daughter's death? Alisa and I prayed about it and we decided if she returned to claim her daughter's body, we would help settle the bill to facilitate a funeral.

Three days later Salome returned with her brother and a few others from her community. They had sold several cows and had gone around their rural community raising support. Amazingly, they had raised enough money to cover more than half the debt. I went back to the finance department to quietly and determinedly clear the remainder of the bill (which was relatively small by western standards).

I met Salome a couple of hours later and she greeted me with her familiar radiant smile. She held out her hand and thanked me for what I had done for Mercy. Part of me wanted to weep with her and part of me wanted to give her a big hug. The best I could manage was a hand shake and a smile. In broken English she told me that the hospital was allowing her to bury Mercy on the hospital plot and invited me to attend the service that very afternoon. I politely agreed to put my work aside for awhile and attend.

The scene at the burial is one I will never forget. A procession of about 20 of us walked down the grassy hillside to the burial plot. There were a few family members and several mothers from the children's ward in attendance. It was a beautiful afternoon and the setting was surreal with the lush green hillsides surrounding us and the sun shining on our faces.

At the front of the procession was Mercy's casket made out of scrap pieces of lumber. Behind her procession came another one led by a sullen man carrying a small cardboard box. I recognized him. He was the father of the stillborn child I just delivered by caesarian section a few nights before.

There wasn't a dry eye on the hillside as they lowered Mercy's rugged casket and this simple box into their respective graves. The chaplain and a few family members shared some words. They then asked if Daktari had anything he wanted to say.

My words felt inadequate but I expressed my sincere sorrow for their loss. I also shared that through this sorrow my only comfort was that I believed in a God that loves our children even more than we do. My prayer for them was that the God of all compassion and comfort would hold them close at this time. I hope others will join me in this prayer.

The service concluded with a joy-filled Swahili chorus and Salome's brother placing an old rugged cross at the head of Mercy's grave. In my mind it was an image of deep sorrow and eternal promise. This image will stay with me always.

By his strength,
Kip-Rop

Rob Greidanua is a doctor from Peace River, Alberta serving as a medical missionary in Kenya, Africa.

NOTE: PHOTOS ON P.17 COURTESTY OF J. VANDERKNYFF

BOND INVESTMENTS

ELIM Village

Elim Village is located on 20 acres in the heart of Surrey's Fleetwood area. Operated by the Elim Housing Society, a non-profit organization, Elim Village is a unique Christian Retirement Community. When fully developed it will be home to some 700 seniors and will offer a wide variety of housing and care options. More than 125 Independent Living apartments and duplexes are now completed. Construction is currently underway on 109 Independent Plus Living apartments with a completion date of August, 2005.

PLEASE NOTE: The interest earned will fluctuate during the five-year term as the Royal Bank prime rate fluctuates and could pay up to 7% p.a.

This is not to be construed as an offer to solicit investments and no investment can be made until the investor has received an Information Statement issued by Elim Housing Society.

Investments can be made within an RRSP or RIF shorter term investments are also available.

We presently offer Royal Bank prime plus one percent

for instance, on Sept. 6, 2005 Elim was accruing interest at 5.5% p.a

Call Jake & Jenny DeWeerd 604 583~3546
Presentation Centre: 9089 - 160th Ave. Surrey, British Columbia

A Christian Retirement Community

BUSINESS AND SERVICE DIRECTORY

MOUNTAIN RIDGE HOMES
Specializing in
•Additions
•Custom Buildings
•Renovations
Jason De Visser **905-937-8703**

MEESTER INSURANCE
Smithville, Ont.
Phone:
905-957-2333
or
1-800-465-8256
www.meesterinsurance.com

R. HAALBOOM, Q.C.
Barrister Solicitor Notary
Richard Rijk Haalboom, Q.C., B.A., J.D
7 Duke St. West **Phone: 519-579-2920**
Suite 304 **Fax: 519-576-0471**
Kitchener, Ontario N2H 6N7
E-mail: richard@haalboom.ca

BAKKER
BARRISTER & SOLICITOR
570 Welland Avenue
St. Catharines ON L2M 5V6
905-688-9352
Albert J Bakker

MERRITT FUNERAL HOME
287 Station St.
Smithville, ON L0R 2A0
Serving Families for 4 Generations
Director: ***Thomas C Merritt***
905-957-7031 FSAC
Website: www.merritt-fh.com

Electric Power Tool Service
Saw Blade Sharpening
Supplier of Quality Woodworking Machines
ART'S TOOL SALES & SERVICE Ltd.
10 Nihan Dr.
St. Catharines, ON
L2N 1L1
905-646-0728
Art Van

Jerry's Auto Body (Beamsville) Inc.
Serving Beamsville and area since 1969
✔ Complete Collision Repairs
✔ Quality Refinishing
Jerry Gerritsen 5529 Regional Rd. #81
Alan Gerritsen Beamsville ON L0R

Winter Bookkeeping & Tax Service
4184 Mountain St.
PO. Box 844
Beamsville, ON L0R 1B0
Ph: 905-563-4471
Fax: 905-563-4696
Email: wbts@sympatico.ca

Arie Hoogerbrugge
Associate Broker
RE/MAX
DelMarRealty Inc.
840 Queenston Rd.
Stoney Creek,
ON L8G 4A8
Ph: 905-662-5300 Fax: 905-664-

GLENDALE MOTORS
407 Wilson St. Ancaster
Just west of Mohawk on Hwy. #2
We supply propane
Rob Brouwer
Doug Kloet
905-648-4113
Adrian Kloet (owner)

Digital Art & Graphics INC.
578 Upper James St. Hamilton, ON L9C 2Y6
For all your printing needs
Call Brian or Kathie Bezemer at:
1-800-247-0155 or **905-574-0822**

Pavey, Law & Wannop LLP
Barristers & Solicitors
Stephen F. Witteveen B.A., LL.B., M.B.A.
19 Cambridge Street, PO Box 1707
Cambridge, ON N1R 7G8
Tel. (519) 621-7260
Email: witteveen@paveylaw.com

Classifieds

Birthday

On October 16, 2005

Maria Mathilda Geuzebroek

will celebrate her
90th Birthday

Your children: Tony & Anne
Jack & Johanna
John & Anne
Arnold & Jean
10 grandchildren and
5 great-grandchildren

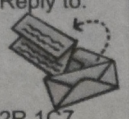
are thankful that the Lord continues to provide you with good health and much joy in your life.

Happy Birthday Mom, Grandma & Great-Grandma(GG)

Correspondence address:
100 GlenHill Dr S Apt#308
Whitby ON L1N 8R4

Personals

Single, 28-year-old female, living in greater Toronto area, would like to meet a Christian man. Reply to:
File #2749
c/o Christian Courier
1 Hiscott St
St. Catharines ON L2R 1C7



Active Christian widower, mid 60's, greater Toronto area, would love to meet Christian female for friendship and to share future. Enjoys nature, music, reading, sports, gardening and Seinfeld re-runs. Please reply with recent photo to:
File # 2750 c/o Christian Courier
1 Hiscott St
St. Catharines ON L2R 1C7

Widow with Reformed life view would like to meet an sincere Christian gentleman (age 55-65). Reply to :
File # 2751 c/o Christian Courier
1 Hiscott St
St. Catharines ON L2R 1C7

For Rent

APARTMENT FOR RENT
above the Verstraete travel office in **St. Catharines.**
Contact Ria at **905 934 4414**

St. Catharines – Room in shared house with other **students**. On bus route. 350/mo includes utilities.
Call Anita at **905-684-5806.**

3 BEDROOM (main floor) $1200 a month or 1 BEDROOM (walk-out basement) $700. **Beamsville** quiet subdivision, near QEW. Utilities, c/a and use of washer + dryer included. Available November 1. Call Jacob at **905-562-8832** after 6 pm.

Marriage

We are pleased to announce that

NELL LUYMES AND **ALBERT SCHIPPERS**

were **united in marriage** June 18, 2005
at Bethel CRC in Listowel.
The couple resides at 585 Elizabeth W, Listowel ON N4W 3T9

Love and best wishes from your family.

Anniversary

1955 2005

With thankfulness and praise to God we celebrate the **50th Wedding Anniversary** of

PETER AND **GRACE DOORNBOS**
(nee **Tolkamp**)

We pray that the Lord our God will continue to surround you with his loving care all the days of your life.
With love from your children and grandchildren.

We invite you to join us for an **Open House** on Saturday, October 22 from 1:00 - 4:00 p.m. at Maranatha Christian Reformed Church.
72 Orchard Drive, Belleville
Best wishes only

If you wish to send your regards by mail.
Peter & Grace Doornbos
RR#1
Foxboro ON K0K 2B0

Anniversary

1955 Hamilton Brampton 2005

God's faithfulness is great!

COR AND **JESSIE JANSEN VAN DOORN**

are celebrating
50 years of God's faithfulness
in their marriage.
We pray God continues to bless their years together.
We love you, Mom and Dad, Opa and Oma!

Neil & Jenny Jansen Van Doorn, *South Junction, Manitoba*
Mike & Christy; Chris, Elaine, Anna and Rebecca;
Jessica; Juliane, Brent and Ethan

Jane & Gijs Vander Velden, *Drayton, Ont.*
Katrina, Jasper, Matthew

Marvin & Carolyn Jansen Van Doorn, *Langley, B.C.*
Josh, Dayna, Kara, Daniel, Micah

Steven Jansen Van Doorn – *heaven*
Shane, Tyler, Dylan, *South Junction, Manitoba*

Henk & Liz Jansen Van Doorn, *South Junction, Manitoba*
Darryl, Jaslyn, Mandy, Leah, Eli, Jenna

Home address: 35 Kingknoll Dr KT#1507
Brampton ON L6Y 5G5

Organ: Martin Zonnenberg
Piano: Willem Van Suijdam
Flute: Marjolein de Wit

Organ/Piano/Flute Concert

Wednesday, October 19, 2005, 7:30 PM
York Christian Reformed Church, York, ON
(Highway 54 between Caledonia and Cayuga)
Admission: $10.00

Organ/Piano/Flute & Children's Choir

w/ Covenant Christian School Choir
"Make a joyful noise" Director: Joanne Hordyk
Thursday, **October 20**, *2005, 7:30 PM*
Ebenezer Canadian Reformed Church,
Dynes Road, **Burlington**, *ON*
(fundraiser CCS) Admission: $10

Full concert with the Liberation Choir

Friday **October 21**, *8:00 PM*
Covenant Christian Reformed Church,
278 Parnell Rd, **St. Catharines**, *ON*
Admission: $15
&
Saturday, **October 22**, *2005, 8:00 PM*
St. George's Anglican Church,
Woolwich Street, **Guelph**, *ON Admission: $15*

For information, visit www.organs.ca
or call Grace at 1-905-457-2348

Obituaries

1958 2005

God in his infinite wisdom took home

HELEN EISING

on Friday August 26

Beloved wife of Arnold
Dear mother of Jerome (*deceased 1982*)
Melanie, Sharilynn and Katrina

Daughter of Henry & Lammie Rumph

Sister of: Mary & John DeWeerd
Cindy & Henry Bloemberg
Al & Joanne Rumph
Janet & Harold Janssen
Irene & Art Dreyer
Henry John Rumph (*deceased 1975*)
Brian & Tina Rumph

She will also be missed by her many nieces and nephews.

The funeral service was held on Tuesday August 30, at Ebenezer Christian Reformed Church in Jarvis, Ont.

Correspondence: Henry Rumph
275 Main St E #220
Grimsby ON L3M 5N8

On Sunday, September 25, 2005, the Lord opened his arms and carried home his faithful servant,

AFINA FELICE RIENKS

in her 89th year.

She was the loving wife and best friend of the late Reverend Gabe Rienks (2004) for 58 years.
Mother of Eugene (Grace) Rienks, *Edmonton*
Sjoukje (Max) Gunther, *The Netherlands*
Pier (Ada) Rienks, *Whitehorse, Yukon*
Marti (Aris) Dreyer, *Paris, Ontario.*
Loving grandmother to 11 grandchildren and 4 great-grandchildren.

Afina was an active member of the Women's Mission Society and Project Plowshares as well as being actively involved in her husband's ministry.

Correspondence: Marti Dreyer
39 Long Lane, Paris ON N3L 4E9

ANN BYLSMA (nee **Schoute**)

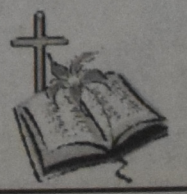
Amsterdam Brampton
March 23, 1915 September 5, 2005

Mom, even though you lost your husband and three of your seven children, you still did not lose heart. Instead, you continued to put your trust in God, seeking to serve him gladly and aiming to be a sunshine for others.

Your ready smile and cheerful outlook on life was uplifting for us. Also, we were affected by your keen interest and concern for what was happening in the world. And to the very end, you did not let go of your playful sense of humor.

Thank you, God, for graciously giving her to us for so many years. You allowed her to be a loving inspiration and candid example to her
7 children
21 grandchildren
42 great-grandchildren, and
2 great-great-grandchildren.

Correspondence address: Wybe Bylsma
2606 Cap Wilson Road, Unit 175
Cobourg ON K9A 4M9



Advertising / Job Opportunities

Classified Rates

DEADLINE FOR SUBMISSION
Christian Courier is published on alternate Mondays. Copy deadline for each issue is 9 a.m. Tuesday, 13 days prior to publication date.
RATE: $8.00 per square inch plus GST
All personal and family announcements:
rose@christiancourier.ca
Display advertising
ads@christiancourier.ca
PHOTOS
There is a processing fee of $25 for the inclusion of a photograph with a personal or family announcement. Photo space is not charged P.I., but we reserve the right to determine published photo size. We need either an original photo (which we will return) or a downloadable internet image.
PERSONAL ADS
Christian Courier would be pleased to handle your personal ad in an efficient and discreet manner. The cost to set up a personal file under a unique file number is $25. Ads requesting correspondence with this file are run at $8. per square inch per insertion. All correspondence is immediately forwarded unopened.
NEWLYWEDS & NEW PARENTS
We offer a $25 one-year subscription to couples whose wedding is announced in *Christian Courier* and to parents who announce a child's birth in our paper. If you want to take advantage of this offer, please let us know when placing your ad.
SUBMITTING YOUR AD
Mail: Christian Courier
1 Hiscott St
St Catharines ON L2R 1C7
fax: 905-682-8313 e-mail: see above
OTHER INFORMATION
Christian Courier reserves the right to print classifieds using our usual format and editing style. Please provide us with clear copy. *Christian Courier* is not responsible for any errors due to hand written or phoned-in advertisements.

Bed and Breakfast

LIL' BIT COUNTRY GUEST SUITE
INGERSOLL, ON - Near London
Featuring a private entrance, elegant & spacious air conditioned *Guest Suite*, on the lower level, decorated richly in an oak decor to enhance the furnishings. The thermostat controlled gas fireplace brings warmth in the cooler seasons, while you are entertained with a generous library of videos, music, games and reading, along with cable television. A billiard table is also available for adult use. The *Guest Washroom* on the main floor level, features a large shower with a multi-pulsating head for your comfort. The suite *Kitchenette* is stocked with electrical appliances, dishes & supplies for refreshments available at your leisure. A comfortable *Queen Bed* with extra cots are available, Optional Continental or Self Catered breakfast can be provided in the suite or a full Breakfast is served in the Family Dining Room. Centrally located in SW Ontario, ideal for tourists, travellers or vacationers in the area, easy access to main highways and tourist attractions. Reduced rates for a Multi Night stay. For *information - Nico and Alice Jukema. PH: 519-485-2101, email:* guestsuite@lilbitcountry.ca

---

Full-time employment:
MOUNTAIN RIDGE HOMES,
specializing in additions and renovations is seeking a general labourer.
Call Jason at
905-937-8703.

CHRIST COMMUNITY CHURCH
in beautifuly Victoria, BC
is seeking a **lead pastor**.
For more information,
contact our website at
www.cccvictoria.ca

The youth of **SPRINGDALE CHRISTIAN REFORMED CHURCH** need a **youth pastor/director.**
Springdale CRC is a congregation committed to the Reformed faith, located 10 minutes west of Newmarket, Ontario. The successful candidate will possess abilities to provide leadership to the church's ministry program for teens and young adults, and will show a strong desire to build relational ministries within the youth.
Interested applicants are asked to call
John Olthof of the Search Committee at 905-939-8702,
or email the committee at the_search_committee@hotmail.com
or fax #905-939-9385.

Bethel CRC, Lacombe, Alberta

is seeking an experienced **full-time pastor** who is passionate for the Lord and a compassionate shepherd for people of all ages. He must be a good communicator, placing high priority on Biblical preaching and teaching, and be open to leading services in both traditional and contemporary styles. He must have a heart for the youth and show interest in their activities. He must be able to give council, ministry staff and leaders guidance in direction setting. He needs to equip us to be more effective to reach into the community.
Lacombe, a community of 10-11,000 people is located in central Alberta. Christian education is provided from K-12. A copy of the church profile is available.
Please send inquires and/or personal profiles in confidence to
Wm. Wildeboer (email wilel@telus.net)
or Wayne Bouwman (bouwmanwj@telus.net),
or mail to church address:
Bethel CRC, 5704-51 Ave, Lacombe AB Canada T4L 1K8

FIRST HAMILTON CRC

in downtown Hamilton
has openings for three part-time staffing positions.

(1) **Pastor of Visitation**: The primary focus will be to the elderly and shut-ins of our congregation. Availability to conduct visitations during the day is preferred. This position is ideally suited for a retired ordained pastor.
(2) **Visiting Preacher:** An ordained pastor is required to preach 18-24 times per year. Preference will be given to those who embrace the Reformed tradition and who are committed to the missional understanding of the church.
(3) **Worship Coordinator:** This position involves planning & coordinating of our worship services. Knowledge of the Reformed theological tradition and familiarity with various music genres is required.

Each of these positions is for 1-2 years. Interested applicants should contact the church office at **(905) 528-3826** or e-mail at **office@firsthamilton.ca** for a complete job description or further information.

---

*For **job opportunities** advertised in recent issues of Christian Courier, go to our website: www.christiancourier.ca and follow the link.*

JUBILEE
50 YEARS

Dordt College
Faculty Positions

Dordt College is seeking applications in the following areas:

January 2006

Social Work BSW Program Director/Faculty
Administration, program planning, and supervision, as well as teaching

August 2006

Business Administration Faculty (Possible Opening)
Human Resources and other fields.
Mathematics Faculty (Possible Opening)
Introductory and intermediate-level courses.
Nursing Faculty
Teach selected BSN completion courses; course development opportunities in the areas of Family, Community and Public Health and Professional Practice development. Master's degree and current license or eligibility for licensure as professional nurse in Iowa required.
Psychology Faculty (Possible One-Year Opening)
Introductory, social, and research courses.
Social Work Faculty, Director of Field Education
Teach in all areas of generalist BSW program; direct and coordinate BSW field education program. MSW and a minimum of 2 years post-MSW experience required; social work field practicum and supervision experience preferred.
Youth Ministry and Biblical Studies Faculty
Teach general education courses in biblical theology, a section of the first-term seminar, and courses related to the youth ministry emphasis

To learn more about a position and receive application materials, qualified persons committed to a Reformed, biblical perspective and educational philosophy are encouraged to send a letter of interest and curriculum vita/resume to:
Dr. Rockne McCarthy — Facsimile: 712 722-4496
Vice President for Academic Affairs — E-mail: vpaa@dordt.edu
Dordt College — Web site: www.dordt.edu/offices/academic_affairs
498 4th Ave. NE
Sioux Center, IA 51250-1697

Dordt College is an equal opportunity institution that strongly encourages the applications of women, minorities, and disabled persons.

SUPPORT REDEEMER UNIVERSITY COLLEGE'S VISION FOR CHRISTIAN HIGHER EDUCATION

... and put your "nest egg" to work for a wonderful Kingdom cause!

REDEEMER UNIVERSITY COLLEGE INVESTMENTS

Competitive Rates - 4.00% to 4.35%*
5 Year Term
Interest paid semi-annually
Rates valid to December 31, 2005
For Information Call: 1-877-779-0913 ext. 4205

*Other rates apply for RRSP/RIF plans

REDEEMER University College
777 Garner Road E. Ancaster, ON L9K 1J4
Tel: (905) 648-2131 Fax: (905) 648-2134
www.redeemer.on.ca stewardship@redeemer.on.ca

DYKSTRA BROS. ROOFING
(1992 LTD)
Free Estimates
R. R. # 1 Beamsville, On L0R 1B0
Fax: 905-563-0301
WE STAND BENEATH OUR ROOFS
Marty: 905-563-7374 Chuck: 905-646-0199

Do you know someone who may enjoy reading the Christian Courier?
Let us know their name and address and we will send the next four issues to them at no cost.
Call Rose at **1-800-969-4838**
or email: **rose@christiancourier.ca**

Advertising / Travel

valentine

A Division of Merit Vacations

FALL TRAVEL IDEAS

♦ Bali ♦ Caribbean
♦ European Bus Tours ♦ Canadian Bus Tours
♦ Cruises ♦ African Safari

Mississauga 905-890-5333 or 1-800-268-6144
London 519-472-2700 or 1-800-265-1141
TICO Registration #4499356

RUSSIA CRUISE
ST. PETERSBURG TO MOSCOW

11 Day Cruise
Departing **May 10, 2006**
from **$2170.00** CAD. *Cruise only

Join us for Christian Fellowship.
Sunday Worship Service provided.
Single and need a travelling companion? Let us know.

Escorted by Ralph and Grace Visscher
Limited space for this price — Don't delay
Call: Grace or Margaret at **1-800-811-2388**
CHRISTIAN GUIDED TOURS
20440 Douglas Crescent, Langley, BC V3A 4B4
Operated by Visscher's Travel and Cruise Ltd. BC Reg. 25414

Available Amsterdam Stopover

EUROPE & WORLDWIDE
Visit us at: www. dca-travel.com
info@dca-travel.com
TORONTO: 416-224-5211

DCA Travel & Cruise

1-800-667-2525
Canada wide - ticket home delivery!

AMSTERDAM
from $399.00
$158.00 taxes

FALL AND WINTER
All inclusive packages
Now available

TRAVEL INSURANCE

NORWEGIAN CRUISE LINES
Fall/Winter Special
11 day Caribbean Cruise
From $761 + $361 taxes
3rd / 4th passengers free

PORTUGAL SPAIN
1 week special
Incl. air, car & accommodation
from $899.00
+ $157.00 taxes

This is your Travel Centre for all your Travel Needs!!! On. Reg. 01495998

Low interest rates getting you down?

If you're over 65, have you considered a **charitable gift annuity**?

- Wonderful income - as high as 10%
- Largely tax exempt
- An charitable receipt for at least 20% of the annuity amount.
- This lasts as long as you live
- Worry free
- Benefits the charities of your choice

Never heard of a gift annuity? Call for a no-obligation quotation or have a child or grandchildren call on your behalf.

LinkCharity Canada Inc.
45 Harriet St. Toronto
Ontario M4L 2G1
Ph: 1-800-387-8146
Fax: 416-465-6367
www.linkcharity.ca Email: info@linkcharity.ca

CITIES of the REFORMATION Tour

14 fun filled days of learning and fellowship

APRIL 24 - MAY 8, 2006

Free stop-over in Holland.

$ 2945.00 p.p. ex. Tor. dbl.occ.
plus departure taxes

Visit: Martin Luther area..... Erfurt
Learn: About John Hus..... Prague
Enjoy: The music of..... Vienna
Touch: The Catechism.....Heidelberg

Personally escorted by:
Rev. & Mrs. John & Rita Klomps
For complete information and reservation please call or write:

Rev. John G. Klomps
Advantage Meadowvale Travel
2283 Argentia Rd, Unit 9B
Mississauga, ON L5N 5Z2

Tel: 905-826-4141 or toll free **1-800- 755 - 0367**
Home: 905-824-5074 e-mail: jklomps@sympatico.ca
Reg. # 2431171

ISRAEL

A "Mission of Hope" Tour

11 exciting days
February 20 - March 2, 2006

Cost: $2595.00 pp ex. Tor. dbl occ.
plus dep. taxes
Stop-over in Holland possible.

Emphasis on:
Prayer for the country; meditations,
Wonderful sightseeing in Jerusalem,
Bethlehem, Nazareth, Jericho etc.

Personally escorted by:
Rev. John G. Klomps

For complete information and reservation please call or write:

Rev. John G. Klomps
Advantage Meadowvale Travel
2283 Argentia Rd, Unit 9B
Mississauga ON L5N 5Z2

Tel: 905 - 858 - 1700; toll free: 1- 800 - 755 - 0367
Fax: 905 - 858 - 1704
e-mail: jklomps@sympatico.ca
Reg. # 2431171

★ 35 YEARS OF SERVICE ★

CRC EXTENSION FUND

"...serving Christian Reformed churches and Christian schools since 1970"

Your funds will be invested in Christian Reformed Church and Christian school building projects in Canada.

RATES TO December 31, 2005
Ext. fund: we pay 4%
RRSP: you earn approx. 4.4%

Write: Christian Reformed Extension Fund
45 Harriet St, Toronto ON M4L 2G1
Fax: 416-465-6367 **Call**: **416-461-1207**

We, the Reformed Expression of Worldwide Marriage Encounter, invite You (or a Couple You Care About) to a

REFORMED MARRIAGE ENCOUNTER WEEKEND
and Get Connected to Each Other!

November 4-6, 2005,
Peterborough, ON

February 17-19, 2006,
Vineland, ON

Registration Couple:
Jamie and Wilma Kulyk
E-mail
james.kulyk@sympatico.ca
Ph: 905-987-4272

A Weekend of Discovery... A Lifetime of Love

ADAREALTYLTD

2011-137 Ave. Suite 404
Edmonton AB T5A 4W2

780-473-8149
Sid Vandermeulen

Contact us first when you think of moving to Edmonton & district.
Home of confidence

October 22
BENEFIT CONCERT for Shalom Manor featuring the "Chapel Singers" at Mountianview CRC, Grimsby.

October 15, 2005
A DAY OF ENCOURAGEMENT
and training for deacons, elders and all other interested church members at Hamilton Dist. Christian High School in **Ancaster**. Theme: Take Root & Bear Fruit. All sessions are open to everyone. Cost $50. Contact your deacons for a registration form, or Diaconal Ministries at
(905) 336-2920 or visit us at www.diaconalministries.com

For issue dates, deadlines, rates and much more, visit our website at **www.christiancourier.ca**

To request an electronic copy of feature articles email: ads@christiancourier.ca

Events/Advertising

CALENDAR OF EVENTS

Oct 15 Netherlands **Bazaar, Thornhill** Community Centre, 7755 Bayview Avenue, **Thornhill**. Market Place 10:00 a.m.- 6:00 p.m. Features: Restaurants with Dutch delicacies, live music, bake-sale, groceries, Delft Blue pottery, gifts, handicrafts, Draw and Auction 6:00 p.m.-10:00 p.m. Admission free. For info, call 905-477-1243 or 416-223-5026

Oct 15 A **Day of Encouragement** and training for deacons, elders and all other interested church members at Hamilton Dist. Christian High School in **Ancaster**. Theme: Take Root & Bear Fruit. Choose from 48 workshops and 21 "Service Sites". All sessions are open to everyone. Cost $50. Contact your deacons for a registration form, or Diaconal Ministries at (905) 336-2920 or visit us at www.diaconalministries.com

Oct 15 Organ Concert with Mr. Christopher Dawes, Hebron CRC **Whitby** 7:30 pm Admission $10. 16 and under free

Oct 19 Organ/Piano/Flute Concert, York Christian Reformed Church, **York** ON 8:p.m. Admission $10 See ad this issue or www.organs.ca

Oct 20 Organ/Piano/Flute Concert with "Make a joyful noise" Covenant Christian School Choir, Ebenezer Canadian Reformed Church, **Burlington** ON 7:30 pm. See ad

Oct 21 Full concert with the Liberation Choir, Covenant Christian Reformed Church, 278 Parnell Rd, **St.Catherines**, ON Admission $15 See ad or www.organs.ca

Oct 22 Full concert with the Liberation Choir, St. George's Anglican Church, 99 Woolwich, Guelph, ON Admission $15 See ad or www.organs.ca

Oct 22 Benefit Concert for Shalom Manor featuring the "Capel Singers", Mountainview CRC, **Grimsby**. Tickets $10 or $25 per family availble at door or Dutch Shop and Shalom Manor.

Oct 31 Heritage Day, Redeemer University College, **Ancaster**. See ad this issue for details.

Nov. 4-6 Reformed **Marriage Encounter** Weekend, **Peterborough**, ON. For registration and info, e-mail : james.kulyk@sympatico.ca Phone: 905-987-4272 (See ad this issue)

REDEEMER University College

Requests the pleasure of your company on

Heritage Day

You are invited to Heritage Day (formerly Senior Citizens' Day) at Redeemer University College, Ancaster

Monday, October 31, 2005

Registration begins at 9:30 a.m. with activities planned from 10:00 to 3:00.

Morning session: "Literature, Shalom and Prayer in the Classroom" by Dr Deborah Bowen

"Nicholas Wolterstorff talks about art as a form of action that enables us both to struggle with our fallenness and to anticipate shalom or harmony between God, the world, and His people. In light of this idea of art, Professor Bowen will describe a recent experience of teaching literature in a freshman non-specialist English class where the power of literature is covered by the power of prayer".

Afternoon session: Musical Program

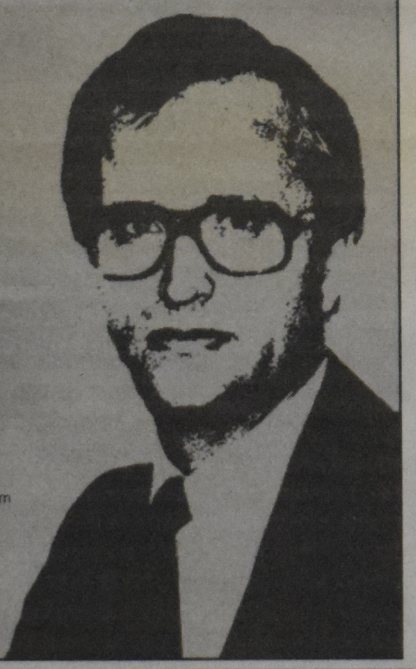
Guests will have an opportunity to meet with their grandchildren over lunch.

Registration fee is $15.00, including lunch. For more information and to register in advance, please call Magda at 905-648-2139 extension 4208. Last date of registration will be October 24.

777 Garner Road E. | Ancaster, ON | L9K 1J4 | www.redeemer.on.ca

THE BERNARD ZYLSTRA LECTURES

Supported by a grant from the John Templeton Foundation



Senior Fellow, Center for Religious Freedom, Washington D.C.

Dr. Paul Marshall

Noted author and authority on Islam and the persecuted

WEDNESDAY, NOVEMBER 9, 2005

Chapel: *The Church at the Start of the Third Millennium* 10:00am - Auditorium

Public Lecture: *Understanding Radical Islam* 7:00pm - Auditorium

REDEEMER University College
777 Garner Road East, Ancaster, ON L9K 1J4, www.redeemer.on.ca
Tel: 905-648-2139, 1-877-779-0913, Fax: 905-648-2134

A **charitable** gift **annuity** offers:

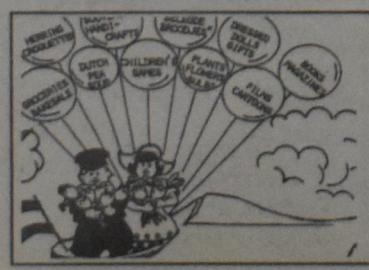
REDEEMER University College

- the peace of mind of a guaranteed lifetime income, largely tax free
- the satisfaction of knowing that you will be providing a future gift for Redeemer University College

Blended rate of 7 - 10% (capital returned & interest) for those over 65. Please contact us for your own confidential, no-obligation quote. Information available on other gift-planning options as well.

CSS

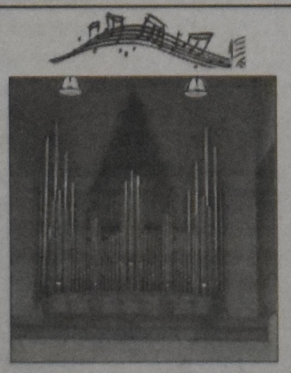
Redeemer University College
777 Garner Road East, Ancaster, Ontario L9K 1J4
905-648-2131 ext. 4205 (Ben) stewardship@redeemer.on.ca



NETHERLANDS BAZAAR

coming **October 15** to the Thornhill Community Centre.

See Calendar of Events for details



ORGAN CONCERT
Mr. Christopher Dawes
Hebron CRC Whitby
Sat. Oct. 15/05 7:30 PM
Audience participation and requests.
Admission $10
16 and under free

MARANATHA HOMES

is an award-winning ***Senior Citizen Home*** located close to Burlington Christian Reformed Church and Ebenezer Canadian Reformed Church. Audio hook-up for the Sunday services is available in every apartment and there is a weekly evening video church service presentation.

Local bus service at the door. **Information available from:**

Rosanne van der Woerd
3260 New St. Unit 109
Burlington ON L7N 3L4
905-639-9054

For pictures and more information, go to our website at:
http://home.worldchat.com/~hordyk/MaranathaHomes.html

wbm **Wallaceburg Bookbinding** & MFG. CO. LTD.

We Bind, Rebind and Restore
Save money– Don't buy replacements!

Churches: Send us one of your hymnals as a sample and we will rebind it at no cost. *Normal price for quantities of five or more-$7.50*

Personal Orders: We will bind short run editions e.g. family histories as well as rebinding and restoring personal books.

1-800-214-2463 FAX (519)627-6922
95 Arnold St. Wallaceburg ON N8A 3P3 http://wbmbindery.com

Micah urges churches to support UN goals

Micah Challenge Canada called on Christians across Canada to pray for the Millennium +5 Summit held in New York September 14 to 16 (See front page story). National leaders gathered at the Summit to review the Millennium Declaration, which they signed 5 years ago. It committed them to the Millennium Development Goals, which provide benchmarks for halving global poverty by 2015.

Micah Challenge Canada is also calling on churches and government to deepen their commitment to the world's poor.

Micah Challenge Canada has developed a toolkit to help churches take the challenge of Micah 6:8 seriously and deepen their commitment to caring for the poor. This educational kit includes learning resources about the Millennium Development Goals and the commitment to halve global poverty by 2015.

Micah Challenge Canada also called on Prime Minister Paul Martin to make global poverty reduction and international development the focus of Canada's contribution to the UN Summit.

Addressing the Prime Minister in a recent letter, Geoff Tunnicliffe, Chair of Micah Challenge Canada, said, "The world will be watching to see whether their leaders renew their commitment to the world's poor, or turn away from it. Micah Challenge Canada respectfully urges you, Mr. Martin, to go on record to reaffirm your support for the Millennium Declaration, and call your international counterparts to do the same. In so doing, you will show the world that Canada is indeed a compassionate global neighbor and a willing leader in the long-term fight to end poverty."

The Micah Challenge is a global campaign that raises a prophetic and powerful voice for and with the poor. It looks both inwards, to deepen Christian commitment to economically poor communities, and outwards, urging leaders of rich and poor nations to fulfill their public promise to achieve the Millennium Development Goals.

The leading partners in the Micah Challenge in Canada are the Evangelical Fellowship of Canada, the Canadian Christian Relief and Development Association, Mennonite Central Committee, the Canadian Foodgrains Bank, the Canadian Youth Network, and the Canadian Council of Churches.

More information on the Micah Challenge is available at www.micahchallenge.ca(domestic) and www.micahchallenge.org(international).

Sea-to-sea bike tour sparks unity, celebration and growth

Sept. 28, 2005 – The 135 cyclists that rode into Halifax on the last day of the "Sea to Sea with the CRC" bike tour decided to express the unity they had experienced on the tour with one final act of solidarity.

They waited on the sand at Point Pleasant Park until every rider had lined up side by side before dipping their tires in the Atlantic Ocean together.

Accompanied by cheers and tears, this simple, yet moving gesture, marked the conclusion of a historic, 10-week, 7,125-kilometre cycling journey from Vancouver to Halifax.

The tour successfully celebrated the 100th anniversary of the Christian Reformed Church (CRC) in Canada, fostered unity among congregations, raised close to $1 million to encourage the growth and development of new churches, and brought attention to the plight of the world's poorest people through the Make Poverty History campaign.

More than 11,000 people attended one or more of the nine celebration rallies held on successive Sundays along the tour route. The largest one, held in southern Ontario at the Guelph Sports and Entertainment Centre, saw about 6,200 people come together to celebrate God's faithfulness to the Christian Reformed Church and to spur the cyclists on toward their cross-country goal.

"It's so much harder to do a ride like this on your own," said John Van Sloten, pastor of New Hope Community Church in Calgary, Alberta, and one of the 94 cyclists who made the trek from Vancouver to Halifax this summer. "This was about community; we needed each other. Some riders who were pulling cyclists one day would draft behind them the next.

"A journey like this is a lot like life itself," Van Sloten continued, "it's easier when you have others to walk – or ride – alongside you."

Unity among individuals, churches and the CRC as a whole proved to be a vital part of the success of the tour.

"It really brought a lot of people together, not just on the tour but also people from across the country who were following the journey from home," said Al Karsten, director of Christian Reformed World Missions and the visionary behind the project.

"While the focus was on a huge group of ordinary people doing something extraordinary, an even bigger thing was happening in the background," Karsten said. "As a church, we were experiencing a sense of unity among our 240_plus congregations spread out across Canada."

The momentum of the tour increased as the tour moved west to east, beginning in Vancouver on June 25. From city to city, Christian Reformed congregations displayed warm and generous hospitality to the cyclists and support team as they came through their area by hosting them for meals, opening their homes for laundry and showers, and showing other acts of kindness. The tour concluded Sept. 3 in Halifax.

Countless individuals and families followed the tour by way of a devotional book called "Pumped," which included daily route maps accompanied by a short meditation and prayer for the part of Canada they were riding through that day. As well, Internet traffic to the denominational web site (www.crcna.org) shot up more than 300 percent during the 10 weeks of the tour, with close to 3,000 daily visits and tens of thousands of pages viewed every day, most of which were within the "sea to sea" section of the site.

"People from all across Canada were really tuning in to this tour," said Karsten, who also participated in the tour as a cyclist for a three_week section from Guelph to Halifax.

The tour was also a success financially. Cyclists were asked to commit to raising $1,000 for each week they were on tour and, collectively, they surpassed that target. All expenses have not been finalized yet, though it is clear the tour will not, at this point, achieve its goal of covering all costs with corporate sponsorships. Still, the vast majority of the more than $1.1 million raised by the cyclists will support the development of new Christian Reformed churches in Canada.

"This whole project has been a real boost for the CRC, its churches and members," Karsten said. "And we believe and trust that will translate into a greater and more positive impact on the communities where we are now and where we will be as a result of this tour and God's work through us."

David Raakman, CRC Communications

News briefs

According to a study that tracked girls for some ten years, girls who ate breakfast regularly were slimmer than their breakfast-skipping counterparts. Girls who ate cereal for breakfast did even better. My suspicions were raised a bit, however, upon discovering that the study was funded in part by General Mills, a huge producer of breakfast cereals.

"The fibre in cereal and healthier foods that normally accompany cereal, such as milk and orange juice, may account for the lower body mass index among cereal eaters," said one of the study's sponsors.

Girls tended to skip breakfast more often as they got older. Those who skipped breakfast get hungry later in the day and then reach for food that's available, usually it's more fattening than breakfast food.

It seems to me there may be other factors at work as well. Those with a more structured family life might be more apt to pause for breakfast. And girls who think they are getting fat often skip breakfast, so skipping breakfast may not be the cause but the result of weight gain.

But surely the researchers thought of that, didn't they?

Canada has an Ethics Commissioner – Bernard Shapiro. He was interviewed about the adscam scandal a short time ago. The government funneled millions of dollars to ad companies in Quebec in an attempt to save the country from division.

The government was attempting to do a good thing and the Quebec businessmen saw the opportunity to make a good (exorbitant) profit. And the outcome was good – a united country. So the whole matter could be viewed as "a triumph of entrepeneurship," suggested Shapiro.

"You just have to be very careful because it is easy to come on like gangbusters," he said. "You sound wonderful – you see finally the man on the white horse has arrived to get all those evil people.

"I am very reticent to have that kind of appearance or actuality because I don't believe we have a bunch of criminals who are trying to get away with something. But what we've got is a bunch of people who are trying to do exactly the right thing who sometimes do the wrong thing."

Yeah, sure, someone who charges the government $300,000.00 for little or no work and then gives the Liberals a kickback is trying to do the right thing. Our Ethics Commissioner needs a refresher course in ethics methinks.

According to two recent studies, hurricanes have been increasing in strength over the past three decades. One study finds that over the past 35 years, the number of Category 4 and 5 storms has nearly doubled worldwide. In the 1970s, roughly 10 of these catastrophic-level storms occurred each season. Since 1990, the number is up to 18 a season,

The largest increases in the number of intense hurricanes occurred in the Pacific and Indian Oceans.

Another study shows a near doubling of storms' destructive potential during the past 30 to 40 years, according to Kerry Emanuel, who specialized in tropical meteorology at the Massachusetts Institute of Technology in Cambridge, Mass.

"The 'why' is still somewhat mysterious," he says. "A lot of it is duration. They're clearly lasting longer at higher intensity than they used to."

Both studies note that these trends correlate well with rising ocean temperatures in the globe's hurricane-generating regions. Tropical storms typically gain strength over warm waters. But both are wary of attributing the trends to global warming